THE HISTORY OF MAN.

VOL. II.

BODLEIANA BIBLIOTHECA

THE HISTORY OF MAN:

Displaying the
Various Powers, Faculties, Capacities, Virtues, Vices, and Defects of the
HUMAN MIND:

As Exhibited
In the Conduct, Sentiments, great Undertakings, Improvements, and Attainments, as well in the Arts Civil as Military, of the most EXTRAORDINARY GENIUS's, in the different Ages and Nations of the World.

Digested under PROPER HEADS.

The Whole Interspers'd with
MORAL REFLECTIONS.
AND
Calculated to increase Knowledge, to promote Virtue, to discourage Vice, and to furnish Topics for innocent and ingenious Conversation.

PRECEPTS may lead us, but EXAMPLES draw.

VOL. II.

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CHAP.

CHAP. LVI.

Honours done to ſome great men.

NOTHING is ſo common in the mouths of the vulgar as detraction; no action can be ſo well perform'd, but if they cannot totally deface it, they will be ſure to ſully it by invented calumnies and ſuſpicions; honour is ſo fickle and fleeting, that after all the care, hazards and pains to procure its favour, 'tis very ſhort-lived; and if once loſt, never to be redeem'd. 'Tis ſeldom granted while men are in a capacity to receive it; but ſome we find are excepted from the general rule, and have enjoyed it both living and dead. As for example,

Cartzſchugai Chan was ſent by the king of Perſia with a ſmall army againſt a numerous force of the Turks, that had laid ſiege to Bagdat, whom he fatigued with continual ſkirmiſhes for the ſpace of half a year together, and at length totally defeated them, and ſaved the city. The notice whereof coming to Shach Abas king of Perſia, who had thrown himſelf into the city, he went out to meet Cartzſchugai Chan, and approaching near him, diſmounted, ſaying, 'My dear Aga, by thy valour and conduct, 'thou haſt given me a victory ſo great, that if 'heaven had put me to my choice, I would not

'have asked one more conſiderable; come, 'mount my horſe, 'tis fit I ſhould acknowledge 'it by attending thee on foot.' Cartzſchugai ſurprized and aſtoniſh'd at this unwonted honour, begged the Sophi on his knees to be excuſed, and that he would regard him only as his ſlave, that had done nothing but his duty; but all his intreaties ſignified nothing, he was forced to mount, and the king and all his noble retinue followed him on foot. *Olear. Trav.*

A curious and rich cabinet, beautified with gold, and adorn'd with pearls and diamonds, which ſometime belonged to Darius king of Perſia, but after his defeat, falling into the hands of Alexander the Great, his friends about him ſhewed many uſes that ſplendid casket might be put to, but none it ſeems hit his opinion, who ſaid, 'It ſhould be a caſe for Homer's works, 'for too much care and coſt could not be em-'ployed in preſerving them.' He alſo, when the city of Thebes was to be plunder'd, gave poſitive orders, that the houſe of Pindar, the famous poet, nor any of his family or relations ſhould be moleſted. In memory of his tutor Ariſtotle, he cauſed the town where he was born to be rebuilt in a ſumptuous manner. And one day ſeeing a man approach him with joy in his face, as the meſſenger of glad tidings, 'What, 'ſays he, makes thee have ſo pleaſant an aſpect, 'haſt thou brought me intelligence that Homer 'is alive again?' *Lipſ. Monit.*

That celebrated warrior Timoleon of Corinth, having ſubdued the tyranny of Dionyſius in Sicily, and reſtored Syracuſe to their juſt liberties, that city, to expreſs their gratitude, at his death decreed

decreed him everlaſting honours, and built his tomb in the Forum. *Sabel. Ex.*

Aratus, by his valour having deliver'd the Sycionians from a ſevere oppreſſion and tyranny, to the enjoyment of their liberties and privileges; tho' he lived out of the Sycionian territories, they attended his corps crowned to their city, ſinging his commendations, built him a ſtately tomb, calling it by his name, and annually celebrate the day of his nativity with ſolemn ſacrifices and paſtimes. And if any of the relations of Aratus were preſent at this yearly commemoration, they obliged them to take the moſt honourable place in that aſſembly. *Fulgos.*

Plato returning from Sicily, and paſſing thro' Olympias, tho' all the people were at the celebration of their plays, which they were more than ordinarily fond of; yet as ſoon as they had notice of his approaching near, they forſook their ſports, which (conſidering their vanity) was a wonder, and all run to meet him, looking upon him with reſpect and adoration, as a perſon more than human, that the Gods had ſent from heaven as a bleſſing upon mankind. *Ibid.*

Conſtantine the Great, emperor of Rome and Conſtantinople, dying in Nicomedia, his lifeguard rent their cloaths, lay upon the ground, and omitted no paſſion that might expreſs an inſupportable ſorrow. His prefects, captains, and the reſt of the ſoldiers, rather ſurpaſſed than imitated their grief, crying out, that death had deprived them of their protector and father. The citizens run about the ſtreets like ſo many perſons that had loſt their ſenſes. Others hung down their heads in perfect ſilence, declaring by

the poſture of mutes, that their ſorrow was inexpreſſible, and all declared, that by that fatal ſtroke they had loſt all the comforts of human life. At Rome the ſenate and populace obſerv'd no meaſure in their grief; they ſhut up their baths, disfrequented the plays and markets, and prohibited all ſigns of joy and felicity. Having pronounced him a happy monarch for dying in ſo great glory, they cauſed him to be painted above the celeſtial orbs, in the ſociety of bleſſed ſouls, and ſent an embaſſy to his ſon Conſtantius to ſend them the corps of his deceaſed father, which would add the greateſt honour to the city of Rome, that the remains of ſo illuſtrious a prince was interr'd among them. *Zuing. Theat.*

Eraſmus, of Rotterdam in Holland, an ingenious, learned and good man, was honour'd by moſt of the great and learned men of his age, who thought themſelves happy in having the honour of his acqaintance. Making a panegyric on Philip, the father of Charles V. as he came out of Spain into Germany, while he was a ſchool-boy, that king took ſuch notice of his early ingenuity, that he honour'd him with a yearly penſion during life. King Henry VIII. of England, wrote to him with his own hand, gave him large taſtes of his bounty, and offer'd him a houſe and land worth ſix hundred florins a year, to invite him to reſide in England. Francis I. king of France, wrote to him alſo, offering him a biſhopric, and a thouſand florins a year, to take his repoſe in France. Charles V. offered him a biſhopric in Sicily, made him one of his privy-council; and, beſides other expreſſions of his bounty, gave him four hundred florins

rins per annum, with a promiſe of making them five hundred, if he would profeſs at Vienna. Sigiſmund king of Poland, and Ferdinand king of Hungary, were very bountiful to him, and made him great offers to dwell in their dominions. Anne princeſs of Veriana gave him a penſion of a hundred florins. Frederic duke of Saxony, and William duke of Gulic, made him great preſents. Pope Adrian VI. wrote to him three ſeveral times. He congratulated the riſe of Clement VII. to the papacy, who in requital ſent him five hundred florins, and by his apoſtolical letters invited him to Rome. Paul III. would have made him a cardinal, if death had not prevented him. William Warham, archbiſhop of Canterbury, gave him an exhibition. Cardinal Wolſey gave him a penſion out of a prebendary of York. The biſhops of Lincoln and Rocheſter liberally ſupplied him upon all occaſions. The lord Montjoy, Sir Thomas Moore, biſhop Tonſtal, and dean Colet, were his conſtant benefactors. Cardinal Matthæus offered him a penſion of five hundred ducats to live in Rome, and ſent him a cup of beaten gold. Another, but a richer, was ſent him by Albertus, archbiſhop, cardinal and elector of Mentz. Cardinal Campegius, among other tokens, ſent him a diamond ring of great value. Staniſlaus Olmucenſis ſent him a ſilver bowl, double gilt, with four pieces of gold, the coin of ancient emperors. The biſhop of Baſil offered him half the revenues of his biſhopric for his company. Thurxo, biſhop of Vratiſlavia, went ten days journey out of his way to ſee him. Vigilius Zuichemus gave him a gold ring; and William

earl of Eyſenberg a dagger, which, by the inſcription, he wiſhed in the hearts of his enemies. *Full. Act. Rediviv.*

CHAP. LVII.

Of honeſty in life and converſation.

WE live in an age, wherein honeſty is in danger of being made a bankrupt; for 'tis difficult to negociate without diſſimulation, to ſell without lying, or buy without being cheated. Juſtice, ſimplicity and plainneſs, is turn'd into art, ſubtilty and fraud; and if Diogenes was alive again, he might employ his candle and lanthorn to as little purpoſe as formerly. We retain no ſolid and expreſs effigies of true juſtice and honeſty, but the world contents itſelf with the ſhadows and images of them. There are many Gnatho's that make a ſhew of honeſty and virtue, with affected looks, counterfeit geſtures, and feigned proteſtations, when indeed there is no honeſty at all in them, but mere hypocriſy and knavery. But tho' theſe exceed in number, yet the world has many honeſt people in it; ſuch as ſcorn to lye, diſſemble or defraud, that will ſuffer a thouſand wrongs in their own perſons or eſtates, before they will do the leaſt injury to others; and always act by that golden rule, in meaſuring to others what they would have meaſured to themſelves. And ſince this kind of men are rarely to be met withal, we ſhould put the higher value upon them when they

they are found, and treat them with ſuch a decent and upright behaviour, that we may always find them on occaſion.

If accuſation ſhould imply guilt, few men in the world could be reputed innocent. M. Portius Cato lived with that integrity and honeſty, that tho' his enemies had preferred no leſs than fifty accuſations againſt him, yet by the common ſuffrage he was always declared innocent; and that not by the power of his riches, or the intereſt of his friends; but the juſtice of his cauſe, and the malice of his enemies was ſo apparent, that they who did not love, but rather hated him, were yet aſhamed to ſhew it. His honeſty in doing right to the injured, and his ſeverity in puniſhing offenders proportionably to their crimes, had raiſed him many enemies, and no leſs envy; for he pardoned none that were guilty, nor was a friend to any but thoſe that truly loved and ſerved their country. He was alſo as wiſe as juſt; for being accuſed again in his old age, he made it his requeſt, and obtain'd it, that Tiberius Sempronius Gracchus, one of his chiefeſt enemies, might ſit alone in judgment upon him; who examining into the cauſe of the complaint, pronounced him not guilty; and by this confident action Cato prevented all future accuſations, lived in glory, and died in peace. *Lipſ. Monit.*

Ariſtides had the reputation to be the honeſteſt perſon among all the Greeks, and yet ſome envying his glory, he was in danger of a ten years baniſhment, from the manner of the ſuffrage which the Grecians uſed, called Oſtraciſm. While they were collecting the voices, and he being in the crowd, one that could not write himſelf,

deſired him he would do him the favour to write the name of Ariſtides in his ſhell, as the perſon he would have to be condemn'd and exiled. 'Do you know him, ſays Ariſtides, or what 'wrong has he done you or yours?' 'Neither, 'ſaid the man, but it grieves and vexes me to 'hear him called every where Ariſtides the Juſt 'and Honeſt, and therefore I would have him 'condemn'd.' 'An excellent argument,' ſaid Ariſtides; and ſo took the ſhell, and wrote his own name in it as the perſon deſired. *Ibid.*

Julius Druſus, a tribune of the people, had a houſe that in ſeveral places lay open to the view and inſpection of his neighbours, which an artificer perceiving, told him, 'That for the ſum 'of five talents, he would prevent that incon-'venience.' 'No, ſaid Druſus, I have (thanks 'to the Gods) no occaſion for that; but if thou 'canſt make every room in my houſe ſo perſpi-'cuous, that the whole city may behold all my 'actions, I will give thee five talents more than 'thou demandeſt.' He knew his life was innocent, and his actions juſt, and therefore was in no fear of ſpectators. *Zuin. Theatr.*

When the corps of Thomas Howard, ſecond duke of Norfolk, was buried in the abbey of Thetford, in the county of Norfolk, in the year 1524; no perſon could demand one groat of him, for any debt he had contracted, or require reſtitution of him for any injury he had done, whilſt he was among the living. *Weaver's Fun. Mon.*

When the ſenate of Rome was about electing a cenſor, and Valerianus was in nomination, the univerſal acclamation was for him, and one, as the

the mouth of the reſt, harangued thus in his commendation: 'Who ſhould we elect but Valerianus, whoſe life is a cenſorſhip? Who is ſo fit to be judge of us all, as he who cannot be charged with any crime? Valerianus is a prudent and wiſe ſenator, modeſt, grave, a friend to good men, and an enemy to tyrants; an utter foe to the vicious, but more ſevere againſt vice. We would have this man for our cenſor, whom we will imitate to the utmoſt of our capacities. He is the moſt noble among all the ſenators, the higheſt by birth, of an unſpotted life, of profound and excellent learning, of celebrated manners, and the example of antiquity, honeſt in his actions, faithful in performing his promiſes, whom no man reviles, and whom all men ſpeak well of.' *Cæl. Rho.*

Richard II. being depoſed, Henry of Bolingbroke crown'd king, and a law made that the inheritance of the crown ſhould remain in king Henry, and the heirs of his body, a motion was alſo made in parliament, how the depoſed king ſhould be diſpoſed of. At which time Thomas Merks, biſhop of Carliſle, with extraordinary zeal and freedom, maintained the right of his depoſed ſovereign, and reſolutely oppoſed the uſurpation of his ſupplanter; and tho' it coſt the good prelate a priſon, and the loſs of his life, yet the memory of ſo gallant an action will never die, as long as fidelity and loyalty ſhall have any eſteem in the world. *Daniel's Hiſt.*

CHAP. LVIII.

Of hope, or expectation of things to come.

HOPE we have already defined to be a gentle and ſweet effuſion or expanſion of the ſoul, towards ſome good expected to come; ſo that when we are full of hope, we feel a certain inflation both within and without in our whole body, together with a glowing but pleaſant heat from the blood and ſpirits univerſally diffuſed; and when hope by this means is ſtrong enough to produce courage, it ſtands ready to encounter the difficulties that oppoſes her in the way to her end, bids defiance to danger, and conquers all before it. Hence ſome call it the manna from heaven, that comforts us in all extremities; others the pleaſant and honeſt flatterer, for nothing but hope will careſs the unhappy in expectation of happineſs in the boſom of futurity. When all other things fail us, hope will ſtand by us to the laſt. Hope gives freedom to the captains chained to the oar; health to the ſick, while death grins in his face; victory to the defeated; and wealth to the beggar, while he is craving an alms.

When Alexander the Great took up reſolutions to make a deſcent into Perſia, he gave his patrimonial eſtate to his friends; and having legally paſſed away the whole, Perdiccas ſaid, 'And what, O king, do you reſerve for your-'ſelf?' 'My hopes,' ſaid Alexander. 'Why 'then,

'then, reply'd the other, of thoſe hopes only 'will we that are your followers be ſharers.' And for that reaſon refuſed what the king had freely given him, and his example was followed by ſeveral others. *Plut. in Alexandro.*

A Rhodian taking too much freedom in reprehending the vices of a tyrant, he was ſhut up in a cage, his hands were cut off, his noſtrils ſlit, and his face disfigured by many rude gaſhes cut in it; whereupon a friend adviſed him to put an end to his miſeries, by famiſhing himſelf to death. But he with great indignation rejected the propoſal, ſaying, 'While a man has breath 'all things are to be hoped for; and he would 'not loſe the pleaſure of hoping, to rid himſelf 'of his preſent affliction.' *Eraſmus Ap.*

Hope with a goodly proſpect feeds the eye,
Shews from a riſing ground poſſeſſion nigh;
Shortens the diſtance, or o'erlooks it quite;
So eaſy 'tis to travel by the ſight.

DRYDEN.

C. Marius, tho' of obſcure parentage, was very ambitious, and had deſerved well of the public in ſeveral military expeditions, which gave him hopes of advancing his fortune in civil affairs. Firſt he ſought to be made an Ædile of the ſuperior claſs, afterwards ſollicited for a minor ædileſhip; and tho' he miſcarried in both, yet ſtill his hopes buoy'd him up, in expectation of being one day the chief of that famous city, in which he luckily ſucceeded. And when Sylla proſcribed him, and ſet his head at a price, and being now in his ſixth conſulſhip compelled to

wander in ſtrange countries, in hourly peril of his life, yet he ſtill ſupported himſelf by a prediction, that told him he ſhould be conſul of Rome a ſeventh time. Nor was he deceived in his expectation; for by a ſtrange revolution in public affairs, he was recalled to Rome, and re-elected conſul. *Plut. Apoth.*

CHAP. LIX.

Of hoſpitality, and entertainment of ſtrangers.

THE Lucanians have a law among them, as unrepealable as thoſe of the Medes and Perſians, that no man ſhall refuſe the entertainment of a ſtranger, (eſpecially if he be under any kind of neceſſity) that comes to him after the ſun is ſet, with a purpoſe to lodge with him, and be entertain'd by him; and in caſe of offending againſt this law of hoſpitality, he is to be fined, ſtigmatized, and his houſe to be demoliſh'd, as unworthy to have one, that was unwilling to afford the uſe of it to him that wanted it. Men that live always to themſelves, had need to have a well-timber'd bottom, for if once it proves leaky, they will find but few hands to ſtop it, but many to widen the breaches, that the veſſel may ſink altogether. It was once the glory of England, that a plentiful country was given by heaven to an hoſpitable and charitable people; but, as Mr. Fuller ſays, hoſpitality has fetch'd its laſt groan, and there is ſmall hopes it will ever come to life again, whilſt coſtly equipages,

pages, and gaudy liveries on idle fellows backs, takes away what was wont to be laid out in filling empty bellies.

Edward earl of Derby was celebrated for his diffuſive charity, and exemplary hoſpitality. A true old Engliſh peer, whoſe proviſions was of the growth of his own country, rather abounding in plenty of ſubſtantial diet, than in foreign ſtudied diſhes. His entertainments were deſign'd for health and nouriſhment, and not to gratify nice and curious palates. His gates were always open, his table conſtant and equal, where all were welcome, but none invited. His hall for the moſt part was full, his gates always. The one with the gentry and yeomanry of the country, who were his retainers in love and honour; the other with the aged, infirm, and induſtrious poor, whoſe asking was prevented by alms, and expectation with liberality; the firſt being provided with meat, the ſecond with money, and the third with work. Nor was he bountiful at other men's coſts; for once a month he inſpected his incomes, and once a week he took account of his diſburſements, that none might defraud him, or be wrong'd by him. When, to the grief of the whole country, he died, it was ſaid of him as of the ſecond duke of Norfolk, not a tradeſman could demand the payment of a groat he ow'd them, nor a neighbour or tenant the reſtitution of a penny he had wrong'd them of. *Loyd's State Worthies.*

Henry Wardlow, preſentor of Glaſgow in Scotland, was famous for his hoſpitality; inſomuch, that when the ſteward of his houſe complained that his family was innumerable, and deſired they might

might be reduced to a certainty, he condeſcended to his propoſal, and his ſecretary being to ſet down their names, he asked his maſter with what names he ſhould begin the liſt of his retainers, who anſwer'd Fife and Angus, which were two counties that contain'd thouſands of inhabitants. His ſervants hearing this, gave over their project of retrenching his family; for they ſaw he would diſmiſs none that were already retain'd, nor hinder any that ſhould make his houſe their refuge for the future. *Spotſwood's Hiſt. Scotland.*

Conradus Geſnerus was ſo much inclined to hoſpitality, that his houſe was always open for the accommodation of ſtrangers, but eſpecially men that were addicted to the ſtudy of good literature, and thoſe he ſeldom wanted, as well in reſpect of his obliging converſation, as that he had an excellent library, a repoſitory of great curioſities both in art and nature, and was communicative of his knowledge. *Melch. Adam. in Vit. Germ.*

Calliſtratus, a profeſſor of rhetoric in the city of Galepſus in Eubæa, was renown'd for his bounty and hoſpitality; for when he was at home, a ſtranger could hardly ſup at any other houſe than his, he was ſo full of courteſy, that 'twas a difficulty to withſtand the importunities he uſed in careſſing and inviting ſtrangers, and was the chief man among others that imitated the example of Cimon in liberalities. *Plut. Mor.*

Gillias, a citizen of Agrigentum, had a large ſhare of the goods of fortune, and which is greater, a will to lay out his wealth to the beſt uſes, exactly agreeing with that of Tully. *Nihil*

habet fortuna magna majus, quam ut poſſit nec natura bona melius quam ut velit, benefacere quam plurimus. 'A great fortune hath nothing greater 'in it, than that it is able; and a good nature 'hath nothing better in it, than that it is wil-'ling to do good to many.' His houſe was the treaſury of munificence, the ſcarcity of proviſion in dear years were ſupplied from thence. And tho' theſe expreſſions of his bounty extended to all in general, yet he relieved the neceſſities of particular perſons, gave portions to poor virgins, entertain'd ſtrangers, not only in his city, but at his houſes in the country. At one time he received and cloathed five hundred Gelenſian knights, that by a ſtorm at ſea were caſt aſhore in his territories. Whatever he poſſeſſed was a common patrimony, and therefore not only the citizens of his own city, but all the people of the neighbouring countries, put up prayers and vows, for the continuance of his life in a ſtate of health and happineſs. *Valer. Max.*

CHAP. LX.

Of huſbands, loving and unnatural.

IT was wittily ſaid of one, that he that does not love his wife is a fool for his own ſake, and a greater coxcomb if he has not wit enough to make her believe he loves her; for there is a reſiſtleſs charm in kindneſs, that ſecures our own peace and quiet, diſarms and captivates an en-

enraged fury, and clips the wings that were ready to fly into the embraces of an interloper.

When Darius king of Perſia was defeated by the Macedonian conqueror, and under apprehenſions that his wife Statira was ſlain by the enemy, it went ſo much to his heart, that he filled his remaining camp with grievous lamentations, ſaying, 'O Alexander, who among all 'thy relations have I put to death, that thou 'ſhouldſt do this? Thy diſpleaſure is cauſeleſs 'on my part; but if thou hadſt juſtice on thy 'ſide, 'tis below thy character to make a war 'againſt women.' But when he heard ſhe was alive, and treated by Alexander with the honour and tenderneſs that was due to her ſex and quality, he then ſupplicated the Gods, that Alexander might be ſucceſsful in all his enterprizes, tho' he was his mortal enemy. *Zonar. Annal.*

Tiberius Gracchus was ſo great a lover of his wife Cornelia, that when two ſnakes were found in his houſe, and according to the ſuperſtition of thoſe times, were warned by the augurs not to ſuffer them both to make their eſcapes, but to kill one of them; aſſuring them, that if the male were let go, Cornelia would die firſt; on the contrary, that Gracchus would die firſt, if the female had its liberty: 'Then turn out the 'female, ſaid he, that Cornelia may out-live 'me, for I am the older of the two.' It fell out accordingly, Gracchus died, leaving many ſons behind him, ſo entirely beloved by Cornelia, and the memory of her husband was ſo precious to her, that ſhe refuſed to marry with Ptolomy king of Egypt. The death of her husband lay ſo heavy upon her heart, that the ſplendor of a crown,

a crown, the ſtate of a queen, and the glory of a kingdom were utterly rejected. *Val. Max.*

C. Plautius Numida, a ſenator of Rome, had ſuch a dear affection for his wife, that being ſurprized with the notice of her death, and unable to ſuſtain the weight of his ſorrow, he thruſt his ſword into his breaſt; but being hinder'd from putting an end to his days by the interpoſition of his domeſtics, and his wound being dreſs'd and bound up in order to a cure, yet he was ſo reſolute in his purpoſe, that as ſoon as he found himſelf alone, he tore off the applications, opened the orifice which his ſword had made, and ſo let out a ſoul that would not continue in his body, after that of his wife had forſaken its manſion.

Charles dauphin of France, having barbarouſly killed John duke of Burgundy, his ſon Philip the Good being told the hiſtory of it, loaded with grief and anger, run into his wife's chamber, who was the dauphin's ſiſter, ſaying, 'O, my 'Michalea, thy wicked brother the dauphin has 'murder'd my father.' The afflicted lady, who had a tender affection for her husband, broke out into tears and lamentations, and fearing it might occaſion an irreconcilable difference between her and her husband, refuſed all conſolation; which the duke fearing might prejudice her health, ſaid to her, 'Notwithſtanding thy 'brother's villainy, thou ſhalt be no leſs dear 'to me than formerly; it was none of thy fault, 'and thou ſhalt not ſuffer for his; therefore 'take courage, and comfort thyſelf with this 'aſſurance, that I will be loving and conſtant 'to thee while I have a being.' And he was

juſt

juſt to his promiſe; for living with her three years after, he treated her with the higheſt conjugal reſpect and kindneſs. *Lipſ. Monit.*

Oreſtilla wife of M. Plautius, hearing her huſband would touch at Tarentum in his voyage to Aſia, went thither on purpoſe to make him a viſit, and falling ſick of a diſeaſe that reſiſted medicines, ſhe died. Plautius having given directions for the ſolemnity of her funeral, ſuitable to her quality, ſhe was laid upon the pile to be burnt according to the cuſtom of the Romans. The laſt office of near relations was to anoint the dead corps, and give it a valedictory kiſs; but while theſe ceremonies were performing, the ſorely-afflicted husband, unable to conquer his paſſion, fell upon his own ſword and died. His friends recovering from their aſtoniſhment, took him up, and laying his body by that of his wife's, burnt them both together. Their ſepulphre is yet to be ſeen at Tarentum, and is called the tomb of the two perfect lovers. *Valer. Max.*

A certain Neapolitan, whoſe name is not mentioned by my author, being at work in a field bordering upon the ſea-ſide, his wife being at ſome diſtance from him, was ſeized by the Corſairs of Tunis, and carried on board their veſſel. When miſſing his wife, and ſeeing a ſhip at anchor, he ſoon conjectured what the matter was, and throwing himſelf into the ſea, ſwam to the ſhip, telling the captain, 'He was come to take 'the ſame fate with his wife; for tho' he under-'ſtood the hardſhip and miſery he muſt undergo 'in ſlavery, his love had conquer'd all difficul-'ties, he neither could nor would live but 'with her.' The Turks admiring the man's affection,

affection, at their return told it to the king of Tunis, who pleaſing himſelf with ſo ſingular an example of love and conſtancy, gave them both their liberties, and by his command the man was made one of his guard de corps. *Fulgos.*

Bajazet I. after the great victory he loſt to Tamerlane, among his other afflictions, ſaw his beautiful wife Deſpina, whom he dearly loved, ignominiouſly treated by the conqueror in his ſight. Other contempts and diſgraces he bore with courage, but that being more diſhonourable than all the reſt, he ſo reſented it, that he beat out his brains againſt the iron bars of the cage, wherein he was confined to be ſhewed in triumph. *Ricaut's preſ. State of the Turk. Emp.*

But 'tis to be feared, that the liſt of unkind, if not unnatural, husbands does exceed that of good ones, which ſeems very ſtrange, becauſe the ill ones do not deſire to be thought ſo, tho' at the ſame time they are a contradiction and a ſcandal to themſelves. But unnatural husbands are a reproach to humanity, and worſe than the moſt ſavage beaſts; as may be ſeen in the following examples.

A Frenchman of note, in the province of Languedoc, whoſe name was Villars, married a young, rich and beautiful lady; but having been formerly addicted to converſe with whores, as ſoon as the honey-moon was over, gave up himſelf to the ſame vicious courſes, ſlighted and abuſed his wife with words and blows; forſook her bed; took away her cloaths, her rings and jewels, and gave them to his miſtreſſes, telling his wife, 'He did not marry her, but her for-'tune, which he would ſpend upon thoſe women

'men that he lay with, becauſe he loved them, 'for he never had any kindneſs for her.' All theſe unkindneſſes his wife bore with infinite patience, in hopes to reclaim him by her modeſt and humble behaviour. At length, finding he had almoſt conſumed his whole eſtate, he brought two of his whores home to ſave charges, lay with one of them every night, and made his wife wait upon them at table, which ſhe did without diſcovering any trouble or diſcontent at this more than ſervile employment. But the more ſhe ſought to pleaſe them, the more inſolent were they, inſomuch that one of them commanding her to fetch ſome water to waſh her hands, and to kneel while ſhe held the baſon, the lady refuſing ſo mean a ſubmiſſion, the whore threatned to beat her; whereupon the lady taking courage, threw the water in the whore's face, who crying out, and the husband coming to enquire into the reaſon of it, ſhe cried out, 'Oh, your wife has killed me, ſhe has killed 'me, revenge my blood;' and then counterfeiting death, fell upon the ground as if ſhe had been really dead; which the husband believing, run his wife through the body with his ſword, of which wound ſhe died immediately, upon which the whore jump'd up and fell a kiſſing the murderer. But being ſhortly after apprehended, they were all three ſentenced to be hang'd, Villars as principal, and his two whores as acceſſaries, and were executed accordingly. *De Serres. Hiſt. Fran.*

Periander of Corinth, in a violent paſſion, threw his wife upon the ground, and trod her under foot; and tho' ſhe was with child, continued

tinued his rude treatment of her, till ſhe died upon the place; and baniſhed his ſon to Corcyra, for no other reaſon than that he lamented the barbarous uſage of his mother. But when he came to a more ſober mind, being ſenſible that the murder of his wife proceeded from the malicious provocations of his whores, he cauſed them all to be burnt alive, and recalled his ſon from baniſhment. *Patric. de Regno.*

Nero the emperor, being upon ſome trivial occaſion incenſed againſt his wife Poppæa Sabina, he gave her ſuch a kick upon the belly, that killed her. However, tho' he was a monſter that ſeem'd to be ſent into the world on purpoſe to give examples of inhumanity, yet he ſo repented of this barbarous action, that he would not ſuffer her to be burnt, according to the then cuſtom of the Romans; but built a funeral pile for her of odoriferous perfumes, and cauſed her to be laid in the Julian monument. *Patrit. de Reipub. Inſtitut.*

When M. Antonius loſt the day at Actium, and Herod king of Judea thought himſelf in danger of his life and the loſs of his kingdom, for being his true friend, he thought it adviſable to meet Cæſar Auguſtus at Rhodes, and endeavour to pacify him, by aſſuring him of his future friendſhip and aſſiſtance; and being reſolved upon his journey, aſſign'd the care and cuſtody of his wife to Sohemus his particular confident, with command, that if he ſhould loſe his life in his journey, or at the place he was going to, that he ſhould kill his wife Mariamne; for which he gave no other reaſon, but that no other man might enjoy, after his death, ſo beautiful a creature.

ture. Mariamne extorted this ſecret from Sohemus, and at Herod's return, he profeſſing an extraordinary affection for her, ſhe upbraided him with it: which Herod ſo heinouſly reſented, that he immediately put Sohemus to death, for betraying the ſecret; and not long after the beautiful Mariamne, whom he loved above all the world. *Joſephus.*

Amalaſuenta, queen of the Goths, taking a fancy to Theodahitus, made him her husband, and gave him the title of king, upon condition that he ſhould enjoy the dignity, but ſecure her by his oath, that he ſhould not concern himſelf with the adminiſtration of the government. But no ſooner was he inveſted with the title of king, than he forgot his oath and obligations to his benefactreſs, recalled her profeſſed enemies out of exile, baniſhed his wife into an iſland in the Vulſiner lake; and not thinking himſelf ſecure whilſt ſhe was in being, he ſent ſome of his inſtruments in miſchief to take away her life, who finding her in a bath, ſtrangled her. *Zuin. Theat.*

John Taylor, a blackſmith in Northamptonſhire, was executed at Abbingdon gallows, for beating his wife's brains out with a great hammer; who made no other defence at his trial, but that ſhe had given him his porrige ſo hot to his breakfaſt, that it burnt his mouth, and raiſed a bliſter on his tongue; for which he thought to correct her, not to kill her. But being in a great paſſion, ſtruck a little too hard, which, contrary to his firſt intention, put an end to her life.

CHAP.

CHAP. LXI.

Of idleneſs and ſloth.

SLOTH is a ſervile, weak and degenerate habit, that fills the body with groſs humours, the mind with heavy, dull, phlegmatic indiſpoſitions and diſcontents; and therefore ought to be avoided. The ſlothful know not when they are well, or whither they would go; but are tired out with every thing, diſpleaſed with all, and even weary of life itſelf, becauſe they know not how to diſpoſe of the time that lies upon their hands.

Althadas, the eleventh king of the Aſſyrians, (tho' ſome put him the tenth, and others the twelfth, in their catalogue of monarchs) was ſo idle and ſlothful, that he reckoned all buſineſs but ſo many arguments of folly. He laid down theſe two things as infallible maxims, viz. that he was a vain and fooliſh man, that engaged himſelf in any war; and that he was the greateſt fool of all, that toil'd and fatigued himſelf to leave an eſtate to his poſterity. And at the ſame time ſtain'd his dignity with the hateful epithets of coward and infidel, in ſpending his whole life in the ſoeiety of whores and catamites. *Camer. Oper. Subc.*

Domitian the emperor, ſon of Veſpaſian and the empreſs Domicilla, was ſo addicted to idleneſs and ſloth, that he neglected the affairs of the

the empire, and conſumed his time in pricking flies to death with the point of a pin or needle; and from that impertinent exerciſe was called the Imperial Fly-catcher; of whom he made ſuch a deſtruction, that one asking who was with the emperor, was anſwered, 'He is alone, there is not ſo much as a fly in his apartment.' *Textor. Offic.*

Jodocus Damboud ſays, that as he was ſitting with ſome ſenators of Bruges, at the gate of their ſenate-houſe, a beggar, with lamentable ſighs and tears, and other geſtures to move compaſſion, asked our charities, adding further, that he was troubled with a misfortune that ſhame obliged him to conceal. We all, ſays he, commiſerating the poor man's condition, gave him ſomething to relieve his wants, and then he departed. One inquiſitive perſon in our company ſent his ſervant after the beggar to know what the malady was, which he was ſo unwilling to diſcover. The ſervant overtook him, ask'd him the queſtion; and having viewed him all over, ſaid, he could perceive nothing that he had reaſon to complain of. 'Ah, woe is me, ſaid the 'beggar, the diſeaſe that ſo much afflicts me is 'not to be ſeen, tho' it has crept over all my 'carcaſe, inſinuated itſelf into my blood and 'marrow, and has left no part of my body un-'infected, which makes me I cannot work. 'This diſeaſe is called ſloth and idleneſs.' The ſervant having received this account, grew angry and left him. After having made ourſelves merry at it, we ſent the ſervant to bring him to us again, in order to preſcribe to him a cure for

this diſeaſe, but he had wiſely withdrawn himſelf. *Camer. Med. Hiſt.*

The Sybarites ſo pleaſed themſelves with an affected ſluggiſhneſs, and were ſo willing to continue in it without any kind of moleſtation, that laying their drowſy heads together, to find out a method to ſecure their quiet, they at length hit upon this ſtratagem, viz. By a ſevere edict they baniſhed all artificers and handicraft tradeſmen, who in working made any kind of noiſe, that without diſturbance they might take their full and free repoſe in the morning. To which one ſaid, 'That to have made the ſilence com-'plete, they ought to have hung padlocks upon 'the mouths of their wives alſo.'

CHAP. LXII.

Of jealouſy, and its direful effects.

JEALOUSY is the moſt vain, idle, fooliſh and turbulent diſeaſe that ever aſſaulted and oppreſſed the mind of man. When a man gives himſelf up to this weakneſs, he robs himſelf of the comforts of life; it makes him diſtruſtful, timorous, and peeviſh; ready to ſnarl upon every ſmall occaſion, and often without any cauſe or provocation. If any one ſpeaks in jeſt, he takes it in earneſt; if two talk or whiſper, he thinks it is of him; if any ceremony be omitted, he takes himſelf to be ſlighted. Thus every thing contributes to make him unſociable and uneaſy. But if his jealouſy centers in a

wife, 'tis a domeſtic plague that eats, and drinks, and lodges with him; a fury that haunts him, and diſturbs all his affairs both at home and abroad, making his torment the greater by fancying his ſuſpicion proceeds from love.

A certain Roman named Octavius, having lain with Pontia Poſthumia, found his love ſo much increaſed by fruition, that he ſollicited her with all imaginable importunities to marry him; but not being able to gain her conſent, his exceſſive affection precipitated him to the effects of the moſt cruel and mortal hatred, and watching his opportunity, killed her. *Montaign's Eſſays.*

Juſtina was eſteemed the fineſt woman in Rome, but had the misfortune to marry a jealous husband, who had no other cauſe of ſuſpicion, but that ſhe was very beautiful. His diſeaſe increaſing, for want of prudence he grew deſperate, and ſeeing her ſtoop at a certain time to pull off her ſhoe, which ſhewed her wonderful white neck, and a fit of jealouſy ſeizing him, he drew his ſword, and at one blow cut off her head from her body. *Camer. Oper. Subciſ.*

Johannes Fagubienſis was poſſeſſed with a jealouſy in nature, which is generally incurable, tho' there be no occaſion to create a ſuſpicion. He uſed many inventions to detect his wife of unchaſtity; but all proving ineffectual, he at laſt hit upon a project that he was ſure would prove infallible: Which was, he cauſed himſelf to be *caſtrated* with this deſign, that if his wife after that ſhould prove with child, it would be an evident conviction that ſhe was an adultreſs. *Zuing. Theatr.*

A rich man in Baſil was haunted with a jealouſy of his wife, who was a very virtuous woman;

man; which jealouſy was heightned upon this occaſion. He had thrown away a pair of old garters, that were unfit for his wearing, which his wife took up, and gave them to a ſervant that was preſent. Upon which the jealous husband ſuſpected there was too great a familiarity between them, and the devil augmenting his unjuſt ſuſpicion, he took his opportunity, ruſh'd into his wife's apartment, and killed her. This barbarity was ſcarce committed, but conſcience flew in his face, and ſhewed him the horror of his crime, which threw him into ſuch an exceſſive ſorrow, that having wrote a relation of the fact on paper, and tied it to his arm, he threw himſelf headlong from the top of the houſe, and daſh'd himſelf to pieces. *Lonic. Theatr.*

Jonuſes a Turkiſh baſha, at an overthrow of the Chriſtians, took an affection to one of the priſoners, called the lady Manto, a Grecian born, and of extraordinary beauty; and finding the virtues of her mind were agreeable to her outward lineaments, he took her to his houſe, and ſhewed her greater reſpects than he did to the reſt of his wives and concubines; and ſhe, on her part, made it her whole ſtudy to pleaſe him. But at length growing ſuſpicious of her virtue, for no other cauſe but a fooliſh fear, leſt others might enjoy what he took ſo great delight in, he became ſo froward and imperious, that nothing ſhe could ſay or do could merit his approbation; till at length treating her ſo churliſhly, ſhe form'd a deſign to make her eſcape, and go into her own country. She diſcovered this ſecret to one of her eunuchs, whom ſhe truſted to deliver her letters to her friends, whoſe aſſi-

ſtance ſhe wanted to facilitate her flight. Theſe letters, the treacherous eunuch opened, and ſhewed to his maſter, who in a rage called her to him, and with his dagger ſtabb'd her to the heart, and ſo with the death of his love, cured himſelf of a tormenting jealouſy. *Knowl's Turk. Hiſt.*

Athenais, a beautiful daughter of Leontius an Athenian philoſopher, taking ſome diſguſt at home, travelled to Conſtantinople, and made herſelf acquainted with Pulcheria, the emperor Theodoſius's ſiſter, in whoſe ſociety the princeſs ſo much delighted, that hearing ſhe was a virgin, ſhe perſuaded the emperor her brother to marry her; which he did, and loved her extremely. The emperor coming from church on the feaſt of the epiphany, a ſtranger preſented his imperial majeſty with a curious apple of an extraordinary ſize, and a very rare fruit at that time of the year; for which the emperor ordered him a reward of the value of a hundred and fifty crowns, and at his return to court joyfully gave the apple to the empreſs. The empreſs having been informed, that Paulinus, a friend and favourite of Theodoſius, kept his bed ſick of the gout, ſhe ſent him the apple to refreſh him, without naming from whom ſhe had received it. Paulinus pleaſed at ſo fine a gift, denied himſelf the ſatisfaction of taſting it, and preſented it to the emperor, as a rarity fit for no other perſon. Theodoſius knew the apple, and taking it into his hand, jealouſy immediately enter'd his heart, and there kindled an inextinguiſhable fire. He immediately ſent for Eudoxia, (for by that name was ſhe baptized after ſhe left her father's houſe) and

and began to ſound her heart concerning the apple he had given her. The poor innocent princeſs ſeeing ſomething had diſcompoſed the emperor, by the cloud that ſat on his brow, was under a great ſurprize; and thinking to ſupport her innocence with an untruth, told him ſhe had eaten it. The emperor ask'd her if ſhe was not miſtaken; and ſhe thinking to extricate herſelf, ſtuck deeper in the ſnare, in ſwearing by the life and happineſs of her husband ſhe had eaten it. He, to ſhew her falſity, and how ſhe impoſed upon him by a lye, back'd with perjury, took the apple out of his cabinet; at the ſight whereof ſhe was ready to ſwoon, without power to ſpeak a word in her own excuſe. The emperor left her immediately, and retired with a ſoul overpreſſed with ſhame, ſorrow and vexation, while the miſerably-afflicted Eudoxia poured out floods of tears, and unutterable ſighs and groans, from a heart ready to ſink into deſperation. Paulinus, who knew nothing of all this, was that night put to death without any legal proceſs; which the empreſs hearing of, eaſily underſtood that the emperor's mind was poiſon'd with jealouſy, of which ſhe found the effects, in being removed from the privy-council, and denied the imperial bed. *Lipſ. Monit.*

Conſtantine the Great had a ſon by his firſt wife Minervina, whoſe name was Criſpus, a prince of exquiſite accompliſhments both of body and mind, with whom Fauſtina the empreſs, his mother-in-law, was ſo deeply ſmitten, that ſhe tempted him to comply with her unchaſte deſires; but he abhorring ſuch a deteſtable crime, deſpiſed her, and ſlighted her ſollicitations. In

revenge whereof the empreſs accuſed him to his father, as having attempted to corrupt her chaſtity. The emperor enraged with jealouſy, commanded the innocent prince to be ſlain, without giving him leave to make his defence; but afterward the emperor coming to underſtand how himſelf and his ſon had been betray'd by the wicked empreſs, he commanded her to be beheaded. *Pezel. Mellefic. Hiſt.*

CHAP. LXIII.

Of the ignorance of the ancients and others.

WHEN men, thro' a ſupine and careleſs temper, are unwilling; or thro' defect of capacity, are unable, to aſſiſt in diſcovering and improving art and nature, or reſolving doubts, that have been long ſlubber'd over, under the idle notion of occult qualities or inſuperable difficulties; they preſently, with Valentinian and Licinius, two Roman emperors, decry learning in general, or ſay it was at the height of perfection among the ancients, in whoſe opinions ſucceeding ages ought to acquieſce, without preſuming to examine their dictates, improve their notions, or make one ſtep out of, or beyond the track they have preſcrib'd us. A conceit, than which nothing is more abſurd, or of worſe conſequence, in ſtifling ingenuity, and encouraging miſtakes, impoſitions and errors. It was when learning was at the loweſt ebb, that popery and Ma-

Mahometiſm got footing in the world. 'Twas in thoſe days that aſtronomy, mathematics, and curious mechanical performances were ſlandered with reproachful epithets; and all ingenious improvements accounted no leſs than miſpriſion of treaſon againſt thoſe reigning monarchs, preſent ſufficiency, incurioſity, and affected ignorance. The deſign of this chapter is to ſhew, that while the world endures, there will be occaſion for a further progreſs in all commendable arts and ſciences.

Boniface archbiſhop of Mentz, lighting upon a treatiſe that learnedly diſcovered there were ſuch men as Antipodes, written by Virgilius biſhop of Saltzburg, thought the notion ſo ridiculous, impoſſible, and damnable, that he made complaint againſt this new doctrine, firſt to the duke of Bohemia, and afterward to Pope Zachary in the year 745, who taking it into conſideration, and willing at once to ſhew his zeal was as great as his knowledge infallible, he condemn'd the author of it as guilty of hereſy, and ſent him into baniſhment; where he gave the learned biſhop time enough to bewail his unhappineſs, in living in an age when ignorance was better eſteemed than learning. St. Auguſtine, Lactantius, and venerable Bede alſo, oppoſed this opinion as contemptible and fabulous. *Hawkwell's Apol.*

What a low tide there was of learning in our own country among our nobility, about two hundred and fifty years ago, is but too apparent, by the motto engraved on the ſword of the famous Marſhal Earl of Shrewsbury, who was general in France to King Henry VI. which was in no bet-

ter Latin than, *Sum Talboti, pro occidere inimicos meos. Fuller's Eccl. Hiſt.*

Rhemigius, a Latin commentator upon St. Paul's Epiſtles, diſcourſing upon theſe words, *A vobis diffamatus eſt ſermo*, tells us very learnedly, that *diffamatus*, tho' ſomewhat improperly, was put for *divulgatus*, St. Paul not being over curious in the choice of his words: In which the commentator doubly diſcovered his own ignorance; firſt, in accuſing St. Paul as not underſtanding, or neglecting the propriety of words, whom all the learned world admire, as the moſt polite writer of his age, and as happy in the uſe of apt words, as in the excellency of his matter; and next in not knowing, that St. Paul wrote in Greek, and not in Latin. *Hack. Apol.*

Pope Zachary, in his reſcript to a biſhop, named Boniface, told him, that a prieſt in that country was ſo abominably ignorant in the Latin tongue, that he adminiſtred the ſacrament of baptiſm in this form; *Baptizo te in nomine patria & filia & ſpiritua ſancta.* And Eraſmus ſays, that in his time were ſome prieſts, who undertook to prove that heretics ought to be put to death, from theſe words, *Hæreticum hominem devita*, which it ſeems their ignorance led them to interpret, as if the apoſtle had ſaid, *De vita tolle*, 'Take away their life,' when the apoſtle bids us only avoid them. To which give me leave to add, that in my travels in Spain, I have ſeen ſcores of prieſts come out of their churches from ſaying maſs, of which not one in twenty have underſtood a word of Latin; ſo that if God Almighty ſhould have anſwered their prayers in the ſame language in which they had been praying to him,

him, they would not have known what he ſaid. *Ibid.*

Du Pratt, a biſhop and chancellor of France, having received a Letter from King Henry VIII. of England, to King Francis I. of France, wherein, among other more weighty affairs, he found theſe words, *Mitto tibi duodecim moloſſos*, 'I ſend 'you herewith twelve maſtiff dogs,' the chancellor underſtanding the word *moloſſos* to ſignify mules, gave himſelf the ſatisfaction of a journey to the king his maſter, to beg them of him, who admiring he ſhould have a preſent from the king of England of mules, with which France abounded, and there were but few or none in England, the king demanded a ſight of the letter, and ſmiling at it, the chancellor ſaw himſelf under a miſtake, and told the king he miſtook *moloſſus* for mulattoes, and ſo endeavouring to get out of the dirt, leapt into the mire. *Ibid.*

Geography, or a deſcription of the globe of the earth univerſally, as it conſiſts of land and water, with the principles of the ſphere, its circles, points, poles and poſitions; the zones and climes, and their inhabitants, the longitude and latitude of places, with the uſe of the globes, tho' the ancients had ſome knowledge of, yet they owe the perfection they are now arrived at, to the care and induſtry of later times. *Bernard. Pref. to Bohun's Geog. Dict.*

The great Ariſtotle and Ptolomy, with other ancient philoſophers, formed their ſyſtem of the world upon an hypotheſis, that the earth ſtands in the midſt and centre of it unmoved; at the ſame time Plato, Pythagoras, Archimedes, and their followers, had a notion of the motion of

the earth upon its own axis about the ſun, as the centre: But not digeſting their notion into that form, as was neceſſary for the ſolution of things by it, it ſlept for many ages, till of late Copernicus, Tycho Brahe and Carteſius, with great art and pains have brought it to ſuch a certainty, as gives ſatisfaction to moſt of the virtuoſi.

The ancients held that under the middle or burning zone, the heat was ſo exceſſive and ſcorching, that there were no inhabitants in it, it being impoſſible for people to endure it; but later diſcoveries, ſhew it to be as healthful, temperate, and pleaſant a ſituation as the world affords. *Herb. Trav.*

They were alſo wholly ignorant of America, which we now call the Weſt Indies, till it was diſcovered by Chriſtopher Columbus, a Genoeſe. All antiquity cannot parallel that exploit, which he found out by the meer ſtrength of his wit, and his skill in the mathematical ſciences; for contemplating with himſelf, that the equator, or great circle in the heavens, divided the whole world into two equal parts, and finding that there was ſuch a proportion of earth on the north-eaſt ſide; he concluded that there muſt needs be as much on the ſouth-weſt ſide of it to counterbalance the globe, and make the heavenly circle to be juſt in its diviſion. He propounded the making the experiment to his own countrymen, but they look'd upon it as a whim. King Henry VII. of England ſaid it was a ridiculous project; Alphonſus V. deſpiſed it; but at laſt addreſſing himſelf to Iſabella Queen of Caſtile, ſhe accommodated him for that voyage, and it had its effect. *Hackwell's Apol.*

Neither

Neither Herodotus or Thucydides, nor any of the Grecian writers that were cotemporaries with them, have in the leaſt particular mentioned the old Romans, tho' they were both Europeans, and at that time the moſt formidable people in the world, and had ſubdued a great part of it: The Greeks were alſo utterly ignorant of the Gauls and Spaniards, and one of their beſt authors took Spain, which he calls Iberia, to be only a city; tho' geographers account it to contain above one thouſand one hundred thirty ſix French miles. *Joſeph. cont. Appion.*

Great and learned men, ſaith Pliny, that were greater proficients in the ſtudy of natural cauſes than others, feared the utter extinction of the great luminaries, or that ſome miſchiefs would befal them in their eclipſes. Pindarus and Steſichorus were ſubject to this dread, and aſcribed the falling of their lights to the power of faſcination.

CHAP. LXIV.

Imagination, the force of it.

F*Ortis imaginatio generat caſum*, ſays the ſchoolmen, 'a ſtrong imagination begets accident,' and is itſelf but the product of fancy, which, tho' it be a ſubordinate faculty to reaſon, and ſhould be guided by it; yet being hurt by ſome inward or outward diſtemperature, or defect of organs, it juſtles all men, and many are overthrown by its illuſions. A concourſe of hu-

mours and vapours troubling the fancy, makes us many times imagine abſurd and prodigious things; and in ſuch as are troubled with the incubus, they imagine an old woman ſits ſo hard upon them, that they are almoſt ſtifled for want of breath. What ſtrange forms of bugbears, apparitions, witches, devils and goblins, are created by the force of imagination, with other unaccountable effects, which you will find in the following examples.

A Jew in France, ſays Ludovicus Vives, came by chance over a dangerous paſſage, or plank that lay over a brook in the dark, without harm; the next day perceiving what danger he had been in, fell down dead at the ſight of the danger he had eſcaped. *Lib. 3. de Anim. cap. de Melanchol.*

A gentleman having led a company of little children into the fields, further than they uſed to walk, they began to be quite tired, and called out to the gentleman to carry them, for they could go no further; but he being unwilling to give himſelf that trouble, and unable to carry them all, which muſt diſoblige ſome of them; he relieved himſelf with this invention, ſaying, Be content a little, my dear children, and I will provide you every one a horſe to ride home on; accordingly he went to the next hedge, and cut them geldings out of it; and the ſucceſs anſwer'd the device, for being mounted on theſe wooden ſteeds, the ſtrength of fancy added new mettle to their legs, and they trudged chearfully home. *Dr. Fuller.*

A noble Portugueze was overwhelmed with a melancholy imagination, 'that God would not 'forgive

'forgive him his ſins,' and ſo continued in deſpair, without receiving any benefit from pious diſcourſes ſuited to his condition, or the uſe of phyſic. His friends fearing the effects of this melancholy, cauſed the following experiment to be tried upon him. About midnight (the roof of his houſe being untiled, and his chamber-door lock'd) they let down an artificial angel into his room, with a drawn ſword in his right-hand, and a lighted torch in his left, who called him by his name, and commanded him to hearken to his meſſage, which was, 'That he ſhould no longer 'afflict himſelf as he had done, for all his ſins 'were pardoned;' which having ſaid, the counterfeit angel put out his torch, and was drawn up again. The poor man over-joyed at ſuch a ſignal favour and aſſurance (as he imagined) from heaven, calls up his people, and tells them what had happened to him; and the next day gave the ſame relation to his phyſicians, who humoured the artifice, congratulated his happineſs, and pronounced him a holy man. Soon after he found an appetite to his meat, ſlept quietly, and enjoyed himſelf as before, without ever relapſing into the like indiſpoſition. *Zacut. Lucit. prax. adm.*

Mr. Edward Smith, ſecretary to the philoſophical ſociety at Dublin in Ireland, ſent the following extraordinary caſe of the power of imagination, to the ſecretary of the royal ſociety in London, in March 1687. One Elizabeth Dooly of Kilkenny, was aged thirteen years in January laſt. Her mother being with child of her, was frighted by a cow as ſhe was milking of her, thrown down, and hit on her temple, within an eight of an inch of her eye, by the cow's teat. This child has exactly in that place, a piece

of

of fleſh reſembling a cow's teat, about three inches in length. 'Tis very red, has a bone in the midſt, about half the length of it; 'tis perforated, and ſhe weeps through it; when ſhe laughs it wrinkles up, and contracts to two thirds of its length, and it grows in proportion to the reſt of her body. She is as ſenſible there as in any other part. *Philoſ. Tranſact.*

In the city of Prague, a woman was deliver'd of a male child, whoſe foreskin was cut and inverted; which was occaſioned by the vehement imagination of the mother, who three weeks before ſhe was brought to bed, had been entertained with a diſcourſe of the manner of the Jewiſh circumciſion, to which, as it proves, ſhe had been but too attentive. I (ſays my author) was an eye-witneſs of this accident, being brought by the famous Kepler to ſee the child, who was at that time about two years of age. *Addit. ad Donat. per Hoſt.*

Rodericus Fonſeca gives us a relation of a man, who being ſeized with a burning fever, leaning over his bed-ſide, pointed with his finger to the chamber-floor, deſiring thoſe that were with him, to let him ſwim a little while in that lake, and he ſhould be well. His phyſician agreeing to the conceit, the patient walk'd carefully about the room, ſaying preſently, the water was as high as his knees, by and by it was come to his loins, and ſoon after it roſe as high as his throat: Then (behold the force of imagination) he ſaid he was very well, and in truth was ſo. *De ſanitat. tuenda.*

A woman, who dwelt near St. Peter's church in Leyden, was delivered of a child in due form in every part, but had a head like a cat. Imagination

gination produced this monſtrous birth; for while the mother was great, ſhe was terribly frighted with a cat, which was got into her bed.

Bartholinus tells us, in his anatomical hiſtory, that there was a man in England that would not piſs, leſt all the blood in his body ſhould iſſue out at that paſſage; and therefore tied it up, till he had raiſed ſuch a tumor that would have killed him in two or three days more, if his brother had not looſen'd the band. I have read ſomewhere of another, that would not piſs for fear of drowning the world, and was cured by ſetting an out-houſe on fire, and begging him to piſs it out, leſt the world ſhould be burnt. Schenckius tells us of one that thought his noſe was as big as an elephant's trunk; and of another that believed his buttocks were made of glaſs, and therefore did all he had to do ſtanding, for he durſt not ſit down for fear of breaking them.

The following remarkable account was ſent from Dublin, and inſerted in the public news-papers Auguſt 16, 1740. On Sunday morning died at his houſe in Meath-ſtreet, of the hyp, vapours, or the ſtrength of imagination, Peter Marſh Eſq; who ſome months ago was riding out, and a horſe in the ſtaggers came behind, and took hold of him by the buckle of his breeches, and lifted him out of the ſaddle, gave him a ſhake, and laid him down upon the ground ſafe, without any bite, bruiſe, ſcratch, or any ſort of harm, and continued well for the ſpace of three weeks, and never once talked of the affair after the firſt or ſecond day. Three weeks after the gentleman who owned the horſe came to ſee Mr. Marſh, and told him, that the horſe which

diſmounted

diſmounted him was dead of the ſtaggers. He being then at dinner, laid down his knife and fork, and ſaid, he then died mad, and I ſhall die mad too. And from that time he fancied himſelf mad, although he had not any one ſymptom of it. If he gave a yawn or the like, he would immediately cry out, that is the way the horſe died, and I am mad too, and my friends will not believe it. He would not take any preſcriptions that were ordered him, but ſaid they were to no purpoſe, for nothing could do him good. Thus he continued for the ſpace of four months, and then died. He was opened the next day, but had no token or mark inwardly, which all people have who are bitten by any mad animal, and die of the bite. Neither was he, when living, ever troubled with the Hydrophobia, or dread of water, or any other liquid, but ſwallowed and ſaw them without any concern; ſo that the judicious are agreed, that it was pure conceit and fancy, and not madneſs that killed him.

A young melancholy perſon had a ſtrong imagination, that he was dead to all intents and purpoſes, and therefore requeſted his parents, that he might be buried out of the way, and not kept to ſtink above ground. His phyſicians adviſed the humoring him in this fancy, to ſee what effect it would have upon him. He was wrapped up in his winding-ſheet, laid upon the bier, and was carrying towards the church: where upon the way, two or three merry wags, hired for that purpoſe, asked the bearers who it was they were carrying to his long home, who told them his name. It is very well, reply'd one of them, the world is well rid of him, for he

he was a very vicious fellow, and his parents have a good turn in it; better follow him to the grave than the gallows, for that in all likelihood would have been the end of him. The young man vex'd at theſe reproaches, raiſed himſelf upon the bier, and in a ſmart accent told them, 'They might be aſhamed to ſlander the dead; 'and that if he had been alive, as he was dead, 'he would teach them better manners.' But the men followed their cue, and gave him worſe words than before, which putting him out of all patience, he leap'd from the bier, and fell upon them with ſuch fury, that putting the ſpirits and blood into motion, diſſipated the humours ſo, that he awaked as a man out of a trance; and being conducted home, and carefully attended, he ſoon recovered his ſtrength, health and underſtanding. *Heywood's Hierarchy.*

Lemnius writes, that in his memory an illuſtrious perſon fell into an imagination that he was dead, and for ſeven days had refuſed all kind of food and drink; ſo that his friends fearing this obſtinate humour would kill him indeed, they invented this ſtratagem. His room being darkened, ſome fellows brought in victuals into the room, and fell to it very heartily. The ſick man ſeeing this, asked them who they were? and what they were doing? They told him they were certain dead men, that made bold with his room to make their ſupper in it. What, ſays he, do dead men eat and drink? Yes, yes, ſaid they, don't you ſee they do; and if you would ſit down with us, you would eat alſo. Immediately the ſick men leap'd out of his bed, ſat down and eat as plentifully as the reſt. Supper being ended,

ended, he fell into a ſleep, and by often adminiſtring narcotics, (which are the only remedies in this diſeaſe) he recovered.

Sir Kenelm Digby acquaints us, that a near kinſwoman of his accuſtomed herſelf to the wearing of black patches upon her face, and he to perſuade her againſt that faſhion, told her in jeſt, that the next child ſhe had would be born with a black ſpot in its forehead; which apprehenſion was ſo efficacious in her imagination, at the time of her conception and afterwards, that the child was mark'd in the ſame place and manner as the mother had fancied. *Treat. of Bodies.*

CHAP. LXV.

Of impoſtors of ſeveral kinds.

THE grand impoſtor, who is the immediate tutor to all others under that denomination, is the devil, who transforms himſelf into an angel of light, to deceive and deſtroy mankind; for being damn'd himſelf, he makes it his whole buſineſs, to draw as many as reſign themſelves to his conduct, into endleſs and infernal torments. His immediate ſucceſſors are generally the mud and dregs of the people; illiterate brainſick enthuſiaſts, and beggarly, ambitious, upſtart rebels, whoſe pride and vanity not ſuffering them to be content in the mean circumſtances they were born to, mount them on the wings of preſumption into viſionary greatneſs, and then they ſet up for no leſs than Gods, emperors, kings, or inſpired prophets;

phets; to the great diſturbance of the church, diſquiet of the ſtate, and ruin of their country; till the giddy adherents being weary of the new fangle, or undeceived by a dear-bought experience, they deſert their leader; juſtice overtakes the impoſtor, and ends the ſhew by the hands of an executioner.

Adrian was no ſooner poſſeſſed of the empire, in the year of Chriſt 121, but he found the ſame diſpoſition in the Jews to revolt, as they had done in the reign of his predeceſſor Trajan, and therefore recalled Julius Severus out of Britain, and ſent him into Syria to chaſtiſe thoſe mutineers. But when he came he found them ſo well fortify'd, and many in number, and thoſe conſiſting generally of thieves, robbers, and ſuch like deſperadoes, that he thought it more prudential to protract the war, than hazard the loſs of his whole army. That which made the Jews gather together ſuch vaſt numbers, was, that they were headed by one that called himſelf the Meſſiah; and in alluſion to the prophecy of Moſes, in Numb. xxiv. which ſaid, 'That a ſtar 'ſhould ariſe out of Jacob, &c.' he took the name of Benchochab, which ſignifies the ſon of a ſtar; others ſay Barcochab, which is the ſame, for Ben and Bar, in the Hebrew tongue, equally ſignify a ſon. This impoſtor was in poſſeſſion of fifty caſtles in Judea, and 980 towns and villages, beſides Bethoron, which Severus had beſieged now three years and a half, and then it was that Adrian came againſt it in perſon. It is almoſt incredible what reſiſtance the beſieged made, with many deſperate ſallies, and great loſs of blood. Three hundred thouſand Jews were killed,

killed, beſides what periſh'd by the plague and famine. Bencochab was killed in the laſt ſally, after which Bethoron was taken: And now the Jews finding him neither immortal, nor the Meſſiah, inſtead of Benchochab, called him Benſcosba, the ſon of a lye. Some of the Jews eſcaped, and the reſt were put to death. *Jean Baptiſt. de Rocoles les Impoſt. Inſignes.*

Under the uſurpation of Oliver Cromwell, in 1656, one James Naylor, born in Yorkſhire, a great enthuſiaſt, and one of the firſt and principal ringleaders of the ſect called quakers, having in proceſs of time gained a great name among that people, for his pretended ſanctity, took upon him to perſonate Chriſt our ſaviour, and was attended into the city of Briſtol by ſeveral of his deluded proſelytes of both ſexes, ſinging Hoſanna before him, ſtrewing his way with herbs and flowers, uſing the ſame expreſſions, and paying him the ſame honour as the Jews did our bleſſed ſaviour, when he rode into Jeruſalem; for which he was called before the parliament, then ſitting at Weſtminſter, by whom he was ſentenced to be whipp'd, to ſtand in the pillory before the Royal Exchange, there to be burnt through the tongue, and branded with a hot iron in the forehead, with the letter B. for a blaſphemer. All which was executed upon him; but he ſhewed no concern at the ſin or puniſhment; which being done, one Rich, a merchant, got upon the pillory, embraced the impoſtor, and lick'd his forehead with his tongue. From thence he was ſent to Briſtol, where he was whipped through the ſtreets, and afterwards committed priſoner to the caſtle at Guernſey during

ring life, in company with Lambert, to whom he had been a ſoldier in the late rebellion. *Hiſt. of Eng.*

Sabatai Sevi, a Jewiſh Impoſtor, in 1666, was the ſon of Mordecai Sevi, an inhabitant of Smyrna, who got his livelihood by being a broker to an Engliſh merchant there; but his ſon Sabatai Sevi, addicting himſelf to ſtudy, became a great proficient in the Hebrew tongue and metaphyſics; and being a cunning ſophiſter, and broaching new doctrines among the Jews, was baniſhed that city. During his exile, he travelled into Theſſalonica, now called Salonica, and from thence his roving head carried him to Tripoli in Syria, Gaza and Jeruſalem; where aſſociating himſelf with a certain Jew named Nathan, he communicated to him his intentions of declaring himſelf to be the Meſſiah, ſo long expected, and earneſtly deſired by the Jews. This deſign took wonderfully with Nathan, who, to uphold the impoſturiſm, called himſelf Elias, or the prophet, forbidding all Jewiſh faſts, for ſince the bridegroom was come, nothing but joy and triumph ought to poſſeſs their habitations. This noiſe and rumour of the Meſſiah having begun to fill all places, Sabatai Sevi reſolved to travel towards Smyrna, the place of his nativity, and thence to Conſtantinople, where the principal work of preaching was to be performed. Coming to Smyrna, he ſo ingratiated himſelf with the common people, tho' the doctors of their law looked upon him as a vile impoſtor, that they entertain'd him with ſuch a pageantry of greatneſs, that no comedy could equal the mock ſhews they repreſented; but as the preſent occaſion

occaſion ſeemed to require it, ſo the vulgar expected ſome miracles; and the imaginations of the people were ſo vitiated, that any legerdemain would paſs among them for a miracle. An occaſion happening, that Sabatai was to appear before the cadee or judge of the city, on behalf of his ſubjects under oppreſſion, it was thought neceſſary, that a miracle ſhould he wrought now or never. When Sabatai appear'd, he put on a pharaſaical gravity, and ſome on a ſudden avouch'd that they ſaw a pillar of fire between him and the cadee, which was preſently carried through the whole room, ſome of whom who ſtrongly fancy'd it, vowed and ſwore it, and the reſt ſtedfaſtly believing it, the report run without the leaſt probability of being ſtopt, and Sabatai return'd to his houſe triumphant, wanting no other miracle to confirm the faith of the credulous multitude. From Smyrna he went towards Conſtantinople, where the Jews hearing their Meſſiah was near, prepared to receive him with the ſame joy, as had been expreſſed in other places. The Grand Vizier being then at Conſtantinople, and having heard much of this impoſtor, and the diſorder and madneſs he had raiſed among the Jews, ſent two boats, while the Saic that brought him lay wind-bound, with command to bring him priſoner to the Port, where Sabatai being come, was committed to the moſt loathſome and darkeſt dungeon in the city, there to remain in expectation of the Vizier's further ſentence. This ſevere treatment nothing diſcouraged the Jews, but they became as mad at Conſtantinople as at other places, and paid him the ſame reſpects in the dungeon, as if he had been

been upon the ſublime throne of Judah. Here he continued about two months, and then was ſent priſoner to the Dardanelli, which being a better air and place, the Jews ſtill interpreted in his favour, and flock'd in great numbers to the caſtle, not only from the neighbouring places, but alſo from Poland, Germany, Venice, Amſterdam, and other places where the Jews reſided. Which great concourſe of the Jews, cauſed the Turks not only to raiſe the prices of their proviſions and lodgings, but they refuſed to admit any to the preſence of Sabatai, under the price of ſometimes five, ſometimes ten dollars, more or leſs as they gueſſed at the ability or zeal of the perſon; by which exceſſive gain to the Turks, no complaints or advices were ſent to Adrianople, either of the concourſe or arguments of the Jews in that place, but rather had all civilities and liberties allow'd them, which further enſnared this poor people in the belief of their Meſſiah.

But by ſome means or other, the Grand Signior having received information of the extravagant madneſs of the Jews, and the pretences of Sabatai, he grew big with deſires to ſee him; who was no ſooner brought to Adrianople, but he was carried the ſame hour before the Grand Signior. Sabatai now appeared much dejected, and utterly fallen from that courage which he had diſcovered upon other occaſions. The Sultan at firſt ſight demanded a miracle of him, to prove he was the Meſſiah, which was, 'If he 'found him invulnerable againſt the arrows of 'archers that he ſhould appoint to ſhoot at him, 'then he would believe him;' but Sabatai not having

having faith enough to ſtand ſo ſharp a trial, confeſſed he was a Jew, and had no privilege or virtue above the reſt of that nation. However the Grand Signior knowing he was guilty of high treaſon, in ſaying he was to take the crown from the Grand Signior, and to lead him captive in chains; he told him his crime could not be expiated without becoming a Mahometan convert, which if he refuſed to do, the ſtake was ready at the palace gate to impale him to death. Sabatai being now reduced to his laſt ſhift, anſwered with great chearfulneſs, 'That he was content 'to turn Turk, and that it was not of force but 'of choice, having been a long time deſirous of 'ſo glorious a profeſſion.' And here was the *non plus ultra* of all the bluſter and noiſe that was raiſed through the greateſt part of the world about this impoſtor.

In the year of our Lord 448, in the reign of the emperor Theodoſius the younger, a certain Jewiſh impoſtor appeared in the inſulary kingdom of Canidia, who ſaid he was the prophet Moſes, and promiſed the Jews, who were in great numbers in that kingdom, to lead them through the ſea dry-foot, without the help of veſſels, as he had done their forefathers, under the reign of Pharoah king of Egypt, and delivered them from ſervitude. He ſaid he was the ſame prophet Moſes, whom God had ſent from heaven to be their conductor, to repoſſeſs them of the ancient and pleaſant land of their inheritance. Theſe things he daily inculcated, and aſſigned a time for their departure out of that iſland into Paleſtine, by which artifice he got great ſums of money from them. When the prefixt

prefixt time of their departure was come, he lead them to the ſea-ſide, and commanded thoſe that were neareſt the ſea, to caſt themſelves into it; and ſuch was the folly and blindneſs of many of them, that they obeyed him, and threw themſelves into the waves: ſome of which were charitably ſaved by fiſhermen that took them into their veſſels, who called to the reſt that were aſhore, not to precipitate themſelves into ruin, by which the reſt of theſe miſerable creatures were ſaved. The impoſtor ſtole away, and made his eſcape. However, this impoſture ſo opened the eyes of ſeveral of theſe poor creatures, that they embraced chriſtianity. *Ibid.*

Andriſcus was a perſon of obſcure birth and mean condition in Macedonia, having no better way to get a poor livelihood than by day-labour; yet having the confidence to call himſelf Philip, the ſon of king Perſeus, whom he ſomewhat reſembled in his countenance, he had ſoon power to raiſe a great army; for ſome, tho' they did not believe it, yet in hatred of the Romans complied with him, who at firſt was ſo ſucceſsful as to overthrow a Roman prætor; but at laſt was conquered by Metellus, led in chains to Rome, and there expoſed to the contempt, ſcorn and deriſion of the people. *Lipſ. Monit.*

Demetrius Soter, king of Aſſyria, making war upon the people of Antioch, who knowing themſelves unable to withſtand ſo great a power as he was able to bring againſt them, aſſiſted themſelves by this project. They found out a perſon of baſe extraction, but one that had aſſurance enough to undertake any thing he was put upon; him they careſſed by the name of

Alexander, ſon of Antiochus, and told him it was now high time to look after his father's kingdom of Syria. He took the hint, and thro' the hatred the people bore to Demetrius, with the love of changing maſters, Alexander was generally followed, and his intereſt eſpouſed. He admired his own grandeur, and the troops that obeyed him; fought with Demetrius, and not only defeated him, but killed him on the ſpot, and by that means got the quiet poſſeſſion of the whole kingdom of Syria; which he kept almoſt ten years, and then abandoning himſelf to all kind of wickedneſs, he was fallen upon by the young ſon of Demetrius, overcome and killed. *Juſtin. Hiſt.*

Baldwin VIII. earl of Flanders, and emperor of Conſtantinople, falling in a battle againſt the Bulgarians, twenty years after his death, there ſtarts up one Bernardus Rainſus of Campania, who reported himſelf to be the emperor, that had been long kept a priſoner; but now having got his liberty, came to demand his empire. Tho' his original was known, yet he gave that country abundance of trouble, till being cited before Lewis VIII. king of France, and unable to anſwer ſuch queſtions as were propounded to him, he was ſent away with the ignominious character of an impoſtor. After which being ſeized for endeavouring to raiſe commotions in Burgundy, he was ſent priſoner to Joanna, counteſs of Flanders, by whoſe command he was ſtrangled. *Lipſ. Ex. Pol.*

Lambert Simnel, the ſon of a ſhoemaker, was inſtructed by one Richard Simond, a prieſt, to call himſelf Edward earl of Warwick, lately eſcaped

eſcaped out of priſon, both of them being of equal years and ſtature. And having got into Ireland with his tutor, he there gave ſuch a fair colour and gloſs to his pretences, that not only the Lord Thomas Fitz-Gerald, earl of Kildare, and deputy of Ireland, but many others of the nobility credited his relation; and more eſpecially thoſe that had a kindneſs for the houſe of York were ready to join him, and already ſaluted young Simnel as king: and to give ſome kind of reputation to the impoſtor, they ſent into Flanders to the lady Margaret, ſiſter to the late king Edward, deſiring aid and aſſiſtance from her. That lady, as a Yorkiſt, and enemy to the houſe of Lancaſter, tho' ſhe knew him to be a cheat, promiſed them her aſſiſtance. Simnel was proclaim'd king of England, and with a company of beggarly unarm'd Iriſh ſailed into England, and landed at the pile of Fowdray in Lancaſhire. He fought king Henry VII. at a village called Stoke, near Newark upon Trent, where 4000 of his men being ſlain, and the reſt put to flight, young Lambert, and his maſter Simon the prieſt, were both taken priſoners, and had their lives given them; Lambert, becauſe he was but a child, and therefore might eaſily be impoſed upon, and Simond becauſe he was a prieſt. Lambert was taken into the king's kitchin to be a turnſpit, and was afterward made one of the king's falconers. The prieſt was committed to priſon, and was never heard of afterwards. Perkin Warbeck was another impoſtor in the ſame reign; but being taken, was expoſed, and afterwards hang'd. *Hiſt. Eng.*

John Buckhold, a leader of the Anabaptiſts, was a butcher in Leyden, and being ſucceſsful in ſome encounters, June 24, 1534, was, by his giddy rebellious followers, made king of Munſter, and inveſted with all the regalia of ſupreme authority. Having hereupon immediately degraded the twelve counſellors of ſtate, he conſtituted a viceroy, a comptroller of his houſhold, four Huiſſers, or common cryers, a nobleman, a chancellor, cup-bearer, carvers, taſters, maſter-builders, and diſpoſed of all other offices as princes uſe to do. Some of his kingly robes were made ſumptuous with the gold of the ornaments, which ſacrilege had furniſh'd him with. His ſpurs were gilt with gold, and he had two crowns of ſolid gold, and a ſcabbard of the ſame metal. His ſcepter was adorn'd with three golden incirculations, and his titles were, king of Juſtice, and king of the New Jeruſalem. He had many queens, allowed plurality of wives to all his followers, and took as much ſtate upon him as any potentate in the world; but the city being all this time beſieged, and the inhabitants almoſt famiſh'd to death, he was betrayed by one of his followers; the city was delivered up into the poſſeſſion of the biſhop, with the mock king himſelf, who being brought to the place of execution, was faſtned to a ſtake, and pulled peace-meal by two executioners, with pincers red hot out of the fire. The firſt pains he felt he ſuppreſſed, at the ſecond he implored God's mercy. For a whole hour was he pulled and dilacerated with thoſe inſtruments; and at length, ſomewhat to haſten his death, he was run through with a ſword. His companions ſuffered the ſame puniſhment, and bore it with great

great courage; all whoſe carcaſes were put into baskets, and hung out of the tower of St. Lambert. *Roſſ. View. of Relig.*

One Matthew Ryan, who was taken at Waterford, and tranſmitted to Kilkenny, being charged with ſeveral robberies committed in that county, was tried, on the 25th of July 1740, at the aſſizes there. When he was apprehended, he pretended to be a lunatic, ſtript himſelf in the goal, threw away his cloaths, and could not be perſuaded to put them on again, but went naked to the court to take his trial. He then affected to be dumb, and would not plead; on which the judges of the aſſize ordered a jury to be impanelled, to enquire and give their opinion, whether he was wilfully dumb and lunatic, or by the hand of God; who in a ſhort time returned, and brought in their verdict, 'Wilful and affected 'dumbneſs and lunacy.' Upon this the judges again deſired the priſoner to plead, which by ſigns he refuſed; notwithſtanding which, they, in their great compaſſion, indulged him till the Monday following. But he ſtill perſiſting in his obſtinacy, the court then ordered him to be preſſed to death; and the ſentence was accordingly executed on him the Wedneſday following; but before he expired, he moſt earneſtly intreated to be hang'd, which was refuſed him.

CHAP. LXVI.

Of imprecations, and the folly and danger of uſing them.

IF men that are ſo prodigal in ſcattering imprecations and curſes upon all they are diſpleaſed at, would take time to conſider what they are about before they diſgorge them, they would certainly be aſhamed of the folly of ſuch a practice, becauſe no body is hurt by it but themſelves; for curſes, like arrows ſhot againſt heaven, fall upon the heads of thoſe that throw them out, but can never injure the perſons or things they are levelled at. What can be more fooliſh than for men in common diſcourſe to make imprecations upon themſelves, to confirm the truth of their aſſertions, which does no more than give a handle to their auditors ſuſpicion? For good men will be believed without them; and ill men can never gain credit, but diſparage themſelves, by ſo frequent venting them, becauſe by ſuch bitter aſſeverations they ſeem to ſuſpect their own reputations. It is alſo for want of conſideration, and too eaſy a compliance with a ſcandalous and vicious cuſtom, that men of ſenſe in other matters, upon very ſlight, and ſometimes no occaſion, expoſe themſelves to the wrath of heaven by calling upon God to damn them, if what they ſay be falſe, when at the ſame time they know there is no truth in it: And wiſh they may periſh eternally, if they don't do

do what they never intend when they ſpeak it. I ſay, how deplorable is their condition, if heaven ſhoul ſay Amen to what they wiſh for?

Three wicked ſuborn'd wretches falſely accuſing Narciſſus, the pious biſhop of Jeruſalem, of incontinence, whoſe virtues were ſo conſpicuous, that they perceived no body gave credit to their allegations, tho' upon oath; to gain credit before the judges, they confirm'd what they had ſaid by dreadful imprecations upon themſelves, in the cloſe of their evidence. The firſt added, 'If what I have ſaid be not true, I pray 'God I may be burnt to death.' The ſecond, 'May I periſh by ſome loathſome diſeaſe, if 'there be any thing falſe in my depoſitions.' And the third, 'I wiſh I may be ſtruck blind 'by ſome judgment from heaven, if the whole 'in my affidavit be not true.' This ſcandalous impeachment, tho' none gave credit to what they ſo confidently avouched, had ſuch an effect upon the devout and blameleſs prelate, that he retired out of his dioceſe, and betook himſelf to a ſolitary life. But his perjured accuſers were purſued and overtaken by the juſtice of heaven in their exemplary puniſhment: For the firſt, agreeably to his wiſh, having his houſe ſet on fire, by ſome unknown accident, he and his family were conſumed in the flames. The ſecond languiſh'd to death, under an incurable diſeaſe; and the third ſeeing the diſmal fate that attended his brethren in iniquity, confeſſed the whole contrivance, and wept ſo exceſſively, for the injury they had done the good biſhop, that he utterly loſt the uſe of his eyes. *Euſebius.*

King Edward the Confeſſor was very ſenſible that the greateſt troubles of his reign came from Godwin earl of Kent and his ſons, yet he was reconciled to them; but tho' he forgave them, it ſeems heaven would not. For the earl being at dinner with the king on Eaſter-ſunday, a diſcourſe ariſing about the death of prince Alfred, in which it was ſuſpected that he was acceſſary, the earl, to purge himſelf from that crime, wiſh'd if he was guilty of it, that the next bit of bread he eat might choak him: And ſo it happened, for the next morſel he attempted to ſwallow was his death. *Hiſt. Eng.*

King Henry I. of England, ſent an embaſſador to Edgar king of Scotland, deſiring he might have his ſiſter Mathilda to wife, who had devoted herſelf to God in a ſingle life; and Edgar being unwilling and afraid to diſoblige him, married her to him againſt her conſent, or rather by compulſion; who then prayed to God, that none of thoſe children might proſper that ſhould be born in that wedlock; and it happened according to the wiſh. For duke William and the princeſs Mary his ſiſter, with a retinue of a hundred and fifty men and women, were all caſt away in a ſtorm at ſea, in their paſſage between Barfleet and England. *Polyd. Virg.*

A young man in Newburgh purpoſing to waſh himſelf, his mother in a great rage oppoſed his deſign; but he being reſolved upon it, paid little regard to his mother's words, who continuing her anger, ſaid, 'If thou wilt go, I pray God 'thou mayſt never return again to me alive.' Nor did he, for as ſoon as he enter'd the water he was drown'd. *Lonic. Theatr.*

Thomas

Thomas Sally, near Goudhurſt in the county of Kent, being mounted on horſeback, in order to ride a hunting, his father ſaid, 'Pray, ſon, 'take another horſe, and let that reſt, becauſe 'you know he is to be rid a great journey ſpee-'dily.' But ſeeing he could not prevail with his ſon to take another, he fell into a great paſſion, which vented itſelf in this imprecation, 'If 'thou wilt ride him in ſpight of my teeth, I 'pray God he may throw thee, and break thy 'neck.' The ſon rode away, his father followed him to the gate, and looking a little after him, ſaw the horſe ſtart, throw his rider, and killed him in his father's ſight. *View of Kent.*

CHAP. LXVII.

Of imprudence and overſights in words and actions.

IN all human affairs, ſmall matters have oftentimes great effects, which not being regarded in the conſequence, are irreparable in the end. Where one abſurdity is committed, others will neceſſarily follow; therefore men ſhould be always upon their guard: for being in nature ſubject to miſtakes, errors and overſights, we cannot be too cautious in foreſeeing and preventing a misfortune, that, when it happens, is never to to be remedied. Time, 'tis poſſible, may be ſo indulgent to ſome men, as to favour them with an opportunity to repair their overſights; yet ſo much has depended upon ſeeming trivial miſtakes, and the weightieſt affairs have been ſo diſorder'd by them, that the greateſt diligence afterwards could never make amends for them.

At the ſiege of Perugia, a city of Hetruria, now in Ombria, in the eccleſiaſtical ſtate, when the place was as good as taken, and nothing to hinder the entrance of the enemy, but a chain laid croſs the gate, the ſoldier that was cutting it aſunder, cried to the reſt that preſſed upon him, 'Give back, give back,' only that he might have room to fetch the greater ſtroke at the chain. This being miſtaken for a word of command, the army that were ready to enter the city, apprehending there was ſome new danger

ger diſcovered before them, retreated in ſuch confuſion and precipitation, that the city was preſerved by that fatal lucky miſtake. *Heylyn's Coſmog.*

Pompey the Great being preſent at a ſacrifice, where beaſts being killed for that ſervice, his cloaths chanced to be ſmeared with their blood, upon which he ſent them home, and put on others. But his wife Julia ſeeing her husband's garments bloody, and none being at hand that could tell how it happened, ſhe apprehended that ſome miſchief had befallen him, and immediately fell into a ſwoon and died. *Valer. Max.*

In the midſt of that bloody battle at Cannas, that was fought between the Romans and the Carthaginian general Hannibal, there happened this fatal miſtake, viz. L. Æmilius Paulus the conſul being wounded, his horſe threw him, which being ſeen by many ſoldiers in that cohort, they preſently diſmounted to aſſiſt the conſul on foot, and to ſet him on horſeback again at the firſt opportunity. The reſt of the Roman cavalry perceiving what was done in the front, thought it had been by command from their ſuperior officer, ſo that all followed their example, and diſmounted to fight on foot with their companions; and Hannibal falling upon them at that advantage, won the greateſt victory that ever he obtained againſt the Romans; and had his future conduct been as prudent as his victory was great, he might have enter'd Rome itſelf with little oppoſition, for the Romans expected nothing leſs. *Plut. in Fabio.*

Lartes Tolumnius, king of the Vientines, playing at dice with another perſon, and having

a lucky throw, ſaid in merriment to his antagoniſt, *Occide*, which was no more than if he had ſaid, 'Now kill or beat me if you can'. At which inſtant of time the Roman embaſſadors coming in to tranſact ſome affairs with the king, his guards miſtaking the king's meaning, and regarding the word *Occide* as a command for them to execute, which in truth was but a word ſpoken in jeſt to the other gameſter, fell upon the embaſſadors, and killed them. *Zuing. Theatr.*

Julianus, ſirnamed Hoſpitor, returning one morning very early to his houſe, with a purpoſe to take his repoſe, found his father and mother faſt aſleep in the ſame bed, where his wife and he were accuſtomed to lodge; and being a little troubled with jealouſy, imagined that his wife was falſe, and was in bed with her gallant, who lay aſleep by her; whereupon, without examining further into the matter, killed his father and mother by an unhappy miſtake. *Ibid.*

Arnulphus the emperor laying ſiege to the chief city of Rome, it happened that a hare being ſtarted in the camp, and taking its way towards the city, a conſiderable number of ſoldiers purſued her, with great noiſe and ſhouting, which being ſeen by the Romans that were upon the walls, they thought the beſiegers were reſolved to make a deſperate aſſault; and were ſo overcome with fear, that they abandoned the walls and works, and run into the city for ſafety, which the enemy obſerving, made uſe of the advantage, and took the city with little oppoſition. *Fitzherb. of Relig. and Policy.*

King Edward II. a prince more weak than wicked, being depoſed by his ſubjects, and hur-

ried

ried from one priſon to another, was at laſt brought back again to Berkley caſtle in Glouceſterſhire, and there barbarouſly murdered. Some write that Adam de Torleton, biſhop of Hereford, by a dark and ambiguous ſentence of Latin, inſtigated the murderers to haſten the execution in theſe words: *Edvardum occidere nolite timere bonum eſt*; which muſt be either read, 'Do not 'kill Edward, it is good to fear him;' or, 'Do 'not fear to kill Edward, it is a good act.' It was intepreted in the latter ſenſe, and coſt the king his life. The execution being over, the murderers, Gourny and Matrevers, apply themſelves to the biſhop for a reward; but found him readier to accuſe their ignorance, for miſconſtruing his Latin, than to own the ſervice, for you ſee he had ſo contrived it, that at once he excited them to it, and concealed an excuſe for himſelf. *Hiſt. Engl.*

Sir Henry Wotton travelling through Germany on his embaſſy into Italy, diverted himſelf ſometime at Auguſta, where being known as a perſon of great ingenuity and learning, was deſired by Chriſtopher Flecamore to write a ſentence in his Albo, a paper-book which ſeveral German gentlemen carry with them for that purpoſe. Sir Henry complying with his requeſt, took his hint from a diſcourſe that had been in the company, to write a witty definition of an embaſſador in theſe words. *Legatus eſt vir bonus, peregre miſſus, ad mentiendum reipublicæ cauſæ.* Which Sir Henry deſign'd ſhould have been engliſh'd after this manner; 'An embaſſador is a 'good man, ſent to lie abroad for the benefit of 'his country.' But the word *lie* (being the hinge

hinge upon which the witticiſm ſhould turn) was not ſo expreſſed in Latin, as would allow of ſo fair a conſtruction as Sir Henry intended it in Engliſh, and as he explained it to the company. However, it lay undiſturb'd among other ſentences in the Albo, for the ſpace of eight years; and then, by an ill fate, falling into the hands of that peeviſh, malicious Jeſuit Gaſper Schioppius, who was at the ſame time engaged in a religious controverſy againſt king James I. prints this conceit as a principle of religion maintain'd by king James and his embaſſador Sir Henry Wotton, who was then in that character at Venice, where the malicious Romaniſts cauſed it to be painted in glaſs windows to reproach the embaſſador. This at length coming to the knowledge of king James, he look'd upon it as a piece of great indiſcretion in Sir Henry, for which he was much diſpleaſed with him. But Sir Henry writing two incomparable ingenious and eloquent apologies, one dedicated to king James, and the other to the chief magiſtrates of Auguſta, which ſet the matter in its true light, it put an end to that diſcourſe abroad and at home. King James was pleaſed to ſay, upon reading of the apology, that Sir Henry Wotton had made a ſufficient commutation and plenary ſatisfaction, for a greater offence than the Jeſuit had maliciouſly accuſed him of. *His Life by Iſ. Walton.*

What a great piece of imprudence was committed by Lewis XI. king of France, who was one of the greateſt politicians that ever filled the throne? He being at war with his own brothers Charles duke of Normandy, Francis duke of Britany, and Charles duke of Burgundy, and deſiring

ſiring to ſeparate Burgundy from the other two, agreed to a treaty in a town of his called Peronne, and went thither without an army, or ſo much as his guards; and the duke ſeeing his enemy in his power, and hearing that Liege was revolted, made the king a priſoner, and refuſed to releaſe him till Liege was reſtored to him, and the king had conſented to ſome very hard conditions in favour of his confederates, againſt whom the treaty was deſigned, and then he gave the king his liberty. This was ſuch a complication of indiſcretions and overſights, as ſcarce any age affords us its parallel. *Fitzherb. Relig. and Policy.*

The duke d'Oſſuna, viceroy of Naples, the beſt government the king of Spain has for a ſubject, was, upon ſome private information, diſmiſſed from that employment; and being come to court to give an account of his government, being ſorely afflicted with the gout, he held his ſword in his hand inſtead of a cane, which the king being offended at, turn'd his face upon him and went away; which the duke taking as a contempt, was heard to mutter theſe words, 'This it is to ſerve boys.' This coming to the king's knowledge, the duke was ſent priſoner to a monaſtery, where he continued ſome years, and growing ſick, had liberty to retire to his houſe at Madrid, where he died ſoon after. *Howell's Letters.*

Mr. Noy was a man of affected moroſity, which rendered him unapt to flatter other men, but made himſelf the moſt liable to be flatter'd that can be imagin'd. He was made attorney-general to king Charles I. in a very fickle ſeaſon, when complaints run high about grievances, and againſt

againſt encroachments of the prerogative, which required a perſon in that office to be very moderate in his advices, one that would make it his buſineſs to cool and not inflame controverſies; but the great men at court extolling his judgment, and admiring his parts, he thought he could not give the world a greater proof of them, how much he excelled other men in the knowledge of the law, than by maintaining that to be law, which all other men believed not to be ſo. So he moulded, framed and purſued the odious and abominable project of ſoap, and drew up and prepared with his own hand the writ for ſhip-money; both which remain to poſterity the laſting monuments of his imprudence. *Clarendon's Hiſt. Rebellion.*

Thomas Ruthal biſhop of Durham, and one of the privy council to Henry VIII. was employed by that king to draw up a brief of the preſent ſtate of the kingdom, which having performed with great diligence and exactneſs, he cauſed it to be fairly written and bound up in vellum; but being miſtaken with the likeneſs of the cover, and the manner of binding, inſtead of giving the book that was intended for the king, he preſented his majeſty with another book, containing an account of his own eſtate, amounting to the ſum of one hundred thouſand pounds, which in thoſe days being almoſt an incredible ſum, and the book being delivered by the king into the hands of cardinal Wolſey, who owed the biſhop an ill turn, he was pleaſed with the miſtake, and told the king, if he had occaſion for a vaſt ſum of money he knew where to ſupply him, and then informed him of the biſhop's

ſhop's overſight; which ſoon coming to the biſhop's knowledge, it ſo ſurprized him with ſhame that he fell ſick and died. *Fuller's Worthies.*

The like imprudent accident befel Wilmot, earl of Rocheſter, in the time of King Charles II. who having writ a poem upon the court ladies, which was much commended for its wit; the king deſired a ſight of it, and that lord overhaſtily complying with his commands, inſtead of giving the king the verſes upon the ladies, gave him a ſatire he had made upon the king himſelf; which the king ſo reſented, that he baniſh'd him the court, and ſcarce ever ſmiled upon him afterwards. *See his poems printed after his death.*

Enguarrand of Marigny, a ſtateſman of profound abilities, was principal comptroller of the finances, in the reign of Philip the Fair; for which being called to account, and ſeverely but unjuſtly proſecuted by his ſucceſſor Charles of Valois, by an unexcuſable raſhneſs and indiſcretion threw away his life: For Charles, with an angry countenance demanding of him what was become of the late king's treaſure, he anſwered, 'You, Sir, had a great ſhare of it, and the reſt 'was laid out in the king's affairs by his order;' whereupon the prince told him he was a liar, and that reproach putting Enguarrand into a paſſion, he imprudently replied, 'By God, Sir, 'tis you 'that are the liar;' for which indecent behaviour to his prince, he ended his life upon a gallows at Montfaucon, which himſelf had cauſed to be erected, when he was at the height of his authority.

Mr. Thomas Fuller, a man of great wit, according to the ſtandard of thoſe times, and whoſe great

great fault was, that he would rather loſe his friend than his jeſt, having made a diſtich of verſes upon a ſcolding wife, a nobleman, who was his great benefactor, hearing them repeated, deſired Mr. Fuller to oblige him with a copy of them; to whom he very imprudently, though wittily replied, 'Tis needleſs to give your lord-'ſhip a copy of them, for you have the original.' Which ſo offended the nobleman, who allowed him an exhibition while he was under ſequeſtration, and the free uſe of his houſe and table, that he withdrew his charity, denied him acceſs to his perſon, and gave Mr. Fuller cauſe to repent his imprudence.

CHAP. LXVII.

Of impudence and ſhameleſſneſs.

IMpudence is not a paſſion, but a certain vice which contemns ſhame, and oftentimes glory too, that never ſtops at any thing that tends to its own advantage. When a man has bid adieu to modeſty, there is nothing ſo unmanly or indecent but he will venture upon; and nothing ſo high or great that his impudence dares not pretend a title to.

Richard III. laying deſigns when he was protector, to uſurp the crown of England, in prejudice of his nephew King Henry V. he and his council ordered Dr. Shaw, brother to Shaw at that time lord mayor of London, to preach at St. Paul's Croſs, and in his ſermon to acquaint the

the people, that king Edward was never lawfully married to his queen, and by conſequence that his children were all baſtards. Moreover, that neither King Edward himſelf, nor the duke of Clarence, were reckoned by thoſe that were of ſecrecy in the family, to be the duke of York's children; but, ſays he, this noble prince the lord protector, is his father's own picture, the plain and expreſs likeneſs of that noble duke. At the rehearſing of theſe words, as the plot was laid, the protector ſhould have come in, that the words meeting with his preſence, the people might have been more affected with them; but whether by the ſlowneſs of the protector's coming, or the doctor's too much haſte, that ſentence was over before he came: Nevertheleſs, when the doctor ſpied his lordſhip coming into the audience, he abruptly broke off from the matter he was upon to repeat the former words, 'This is the noble 'prince, *&c.*' But the people were ſo far from crying out King Richard, as 'twas hoped they would, that they ſtood as people without ſenſe and motion, being all amazed to hear the preacher ſo ſhamefully abuſe the ſacred function, as to make it ſtoop to intrigues of ſtate, and prop up a tyrant's title to the prejudice of an infant ſovereign. *Hiſt. Engl.*

Sha Abbas, king of Perſia, had a concubine, who pamper'd her luſt to ſuch an extravagant height, that complaining of her good man's inabilities to ſatisfy her, petitioned that ſhe might have additional help to allay her heat, whoſe impudent requeſt being taken into conſideration, and phlebotomy being thought too weak a remedy for ſo extraordinary a diſeaſe, an aſſinego was aſ-

ſigned

ſigned her, who had a provocative potion given him for that purpoſe, which ſo much heated the beaſt, that he, in the forced conjunction, both ſatiated and killed her. *Herb. Trav.*

The Morynæi, a ſort of people of Pontus, in the eaſtern parts of Aſia, gloried in their ſhame, and made it their common practice to lie with their women in the open ſtreets by day-light, and generally for that purpoſe made choice of the moſt frequented places, that they might not want the pleaſure of having ſpectators of their immodeſty. *Diodor. Sicul.*

C. Fimbria, an audacious, proud and ſeditious Roman, had ſo large a ſhare of impudence that there was no crime ſo heinous but he durſt attempt it. He ſlew Craſſus, and at the ſolemnization of the funeral of Caius Marius, cauſed a holy perſon, dedicated to religion, to be wounded in the breaſt with a ſword, and being informed that the wound was not mortal, gave him public notice, that on ſuch a day he would impeach him of a notorious crime before the people. Before the day of hearing came, all Rome were amazed to think of what miſdemeanor he would accuſe ſo good and great a man as the high prieſt. The day prefixed being come, Fimbria appears, and, with an unparalleled impudence, accuſes the high prieſt as guilty of a mortal crime, becauſe he did not receive the ſword far enough into his body to kill him. *Zuing. Theat.*

Democharés, among others, was ſent on an embaſſy from the republic of Athens to Philip king of Macedon, who gave them a favourable audience, and diſmiſſed them with this compliment: 'Tell me, you Athenians, ſaid the king,

'if

'if there be any thing further wherein I am ca-
'pable of ſhewing my reſpects to the Athenians.'
Democharès replied, 'Yes, Sir, there is one thing
'remaining which if you pleaſe to do, you will
'infinitely oblige the Athenians, and that is, that
'you will pleaſe to hang yourſelf.' An inſolent behaviour to ſo great a prince; however, Philip knowing the man and his manners, ſlighted his words, and having commanded him to retire, ſaid to his colleagues, 'You may tell the Athe-
'nians, that they who give themſelves the li-
'berty to talk ſo groſly, are a much prouder
'and a more ill-natured people than they who
'can receive ſuch affronts without reſentment.'
Bruſon. Facetier.

A courtier who was taken notice of for nothing but his impudence in begging, deſired Archelaus king of Macedon, as he was ſitting at ſupper, to give him the gold cup out of which he drank himſelf: The king admiring at his inſolence, who had no merit to recommend himſelf to any royal favour, commanded one of his ſervants in waiting to take the cup and give it to Euripides, who ſat at the table with the king; and caſting an eye of diſdain on the impudent perſon that had begg'd it, ſaid, 'As for your
'part, Sir, you deſerve to go without my boun-
'ty, becauſe you ask'd it; but Euripides deſerves
'to be rewarded, who, out of modeſty, asks
'nothing of me.' *Plutarch's Morals.*

CHAP.

CHAP. LXIX.

Of induſtry and diligence in buſineſs.

AS idleneſs is the ruſt and bane of all human virtues, ſo on the contrary, induſtry and diligence in buſineſs are conquerors in all difficulties; 'tis that which ſweetens labour, and gives ſatisfaction as well as profit in the accompliſhment of what is undertaken. When men work at their play, and play with their work, they invert the order of nature, as well as the divine command; and muſt expect, in the ſequel, to be deſpiſed, becauſe they have labour'd in vain, and play'd the fool with themſelves, in neglecting, when they had it in their power, to ſecure to themſelves a comfortable ſubſiſtence. Among the Athenians and ancient Romans there was a law, that exacted an account from every man, how he maintained himſelf and family; and if unable to give a ſatisfactory anſwer, they were immediately baniſh'd with reproach, as vermin that devoured what they had no right to, in being unprofitable excreſcences, that contributed nothing towards the tranquility of the public. 'Tis true we have no ſuch law among us, but yet they are puniſhed as bad; for when men ſee others feed high, wear good cloaths, and have neither eſtate or employment to ſupport it, they fly upon their reputations, and lay them irrecoverably under the ſuſpicion of cheats, thieves, robbers or coiners; for all men muſt, ſay they, have

have ſome way of living, and where a good one is not viſible, an ill one will be preſumed. Whereas induſtry is always attended with a generous character.

An induſtrious Roman, named Creſin, who lived at a more plentiful rate, and had better crops than his neighbours who lived on the ſame ſoil, was accuſed by the poorer ſort, that he inchanted his grounds, fields and gardens, for otherwiſe, ſaid they, 'tis impoſſible he ſhould have a more plentiful increaſe than we have, who ſow the ſame ſeeds, and employ the ſame ground, and yet live in extreme poverty. Creſin made but a ſhort defence for himſelf, and that was in ſhewing an able-bodied daughter, inured to pains and labour, and all his carts, plows, oxen, and utenſils of husbandry; ſaying, 'Here, 'moſt noble judges, are all the magical arts 'and inchantments uſed by Creſin; and if my 'neighbours and accuſers would take the ſame 'care and pains in employing thoſe creatures 'and implements that my daughter and I do, 'they might have the ſame increaſe, and live as 'well; but they muſt not expect that ſloth and 'idleneſs will procure them riches.' *Pliny's Nat. Hiſt.*

A young man named Cleanthes, whoſe ſoul was greater than his fortune, aſpiring after knowledge, but wanting wherewithal to ſupply his neceſſities, while he attended the lectures of Ariſtippus the famous philoſopher, ſupplied his wants by this project: In the night he carried water and ſold it to ſuch families as ſtood in need of it, and then allowing himſelf but little ſleep, employ'd the day in hearing Ariſtippus. Being ſo poor

poor that he was unable to furniſh himſelf with paper, he wrote what he learned of his maſter upon the dry'd bones of cattle, broken pieces of pots and ſlates; and by this method ſtruggling in the night againſt extreme indigence, and in the daytime againſt an unwilling ignorance, at length he became an eminent philoſopher, and a celebrated pleader. *Lipſius.*

Elfred king of the Weſt Saxons divided the day and night into three equal parts; eight hours whereof he employed in reading, meditation, and acts of piety and devotion; eight more in his own neceſſary accommodations in relation to his health, repoſe, and the buſineſs of his family; and the other eight in the public affairs of the kingdom. And was wont to ſay, he had no time to waſte in pleaſure, nor had he any need of recreations; for he had pleaſure enough in the conſcientious diſcharge of his duty, and his buſineſs, as a king, was his recreation. *Baker's Chron.*

A gentleman in the county of Surrey, who was poſſeſſed of an eſtate in land of about two hundred pounds per annum, kept the whole a great while in his own hands; but finding, notwithſtanding all his care and induſtry, that he ſtill run behind hand, and at length was under a neceſſity of ſelling half of his eſtate to pay his debts, he did ſo, and lett the reſt to a farmer, by leaſe, for one and twenty years, at an annual rent, which his tenant thriving upon, and coming before the expiration of the leaſe to pay his rent, he asked his landlord, 'If he would ſell 'the land he rented of him?' 'Why, ſaid he, 'wouldſt thou buy it?' 'Yes, ſays the farmer,

'if you are willing to part with it.' 'That's 'very ſtrange, ſaid the landlord; prithee tell me 'how that ſhould come to paſs, that I could 'not live upon twice ſo much, being my own, 'and you, upon one half of it, tho' you pay 'rent for it, are able in leſs than twenty years 'to buy it?' 'O, Sir, ſaid the farmer, a few 'words made the difference; when any thing 'was to be done, you ſaid, Go and do it, and 'lay in bed, or took your pleaſure the while; 'but I always ſaid, Come, let us go and do it, 'and both aſſiſted and ſaw my buſineſs done my-'ſelf.' *Chetw. Hiſt. Collect.*

When the heads of the univerſity in Oxford came to viſit Dr. Reynolds, in a ſickneſs he had contracted by his over-great aſſiduity in ſtudy, they deſired him to take care of his health, and not loſe his life to increaſe his knowledge. To which the good man anſwer'd, 'I will not, for 'the ſake of life, deprive myſelf of the end for 'which I live.' *Clark's Mirr.*

CHAP. LXX.

Of extraordinary joy, and the effects it has produced.

THE conſideration of ſome preſent good, and which particularly belongs to us, begets in the ſoul that delight which we call Joy; for as ſoon as our underſtanding obſerves that we are poſſeſs'd of the good we deſir'd, the imagination preſently makes ſome impreſſion in the

brain, from whence proceeds a motion of the ſenſitive ſoul, and of the ſpirits, that excite the paſſion of joy; of which grateful affection there are ſeveral degrees. For as various circumſtances may intervene, and cauſe the ſoul to be more or leſs affected with her fruition of the good ſhe poſſeſſeth; ſo may we diſtinguiſh various differences of the paſſion itſelf; for there is no pleaſure or good that we enjoy, but it is mix'd with ſome ill or inconvenience.

> Something that's bitter will ariſe,
> I'th' midſt of all our jollities. *Lucretius.*

Our extremeſt pleaſure has ſtill ſome air of groaning and complaining in it, and generally the moſt profound joy has more of ſeverity than gaiety in it, unleſs it be diſcreetly moderated. *Ipſa fælicitas, ſe niſi temperat, premit.* It proves fatal to us when it grows into exceſs.

Being lately in France, and returning in coach from Paris to Rouen, I lighted upon the ſociety of a knowing gentleman, who gave me a relation of the following ſtory. About an hundred years ſince, there was in France one captain Coucy, a gallant gentleman of ancient extraction, and governor of Coucy caſtle, which is yet ſtanding, and in good repair. He fell in love with a young gentlewoman, and courted her for his wife. There was reciprocal love between them; but her parents underſtanding it, by way of prevention, ſhuffled up a forc'd match between her and one Mr. Fayel, who was heir to a great eſtate. Hereupon captain Coucy quitted France in diſcontent, and went to the wars in Hun-

Hungary againſt the Turk, where he received a mortal wound near Buda. Being carried to his lodgings, he languiſh'd four days; but a little before his death, he ſpoke to an ancient ſervant, of whoſe fidelity and truth he had had ample experience, and told him he had a great buſineſs to truſt him with, which he conjur'd him to perform; which was, that after his death he ſhould cauſe his body to be opened, take out his heart, put it into an earthen pot, and bake it to powder; then put the powder into a handſome box, with the bracelet of hair he had long worn about his left wriſt, which was a lock of mademoiſelle Fayel's hair, and put it amongſt the powder, together with a little note he had written to her with his own blood; and after he had given him the rites of burial, to make all the ſpeed he could to France, and deliver the box to mademoiſelle Fayel. The old ſervant did as his maſter commanded him, and ſo went to France; and coming one day to monſieur Fayel's houſe, he ſuddenly met him with one of his ſervants, who knowing him to be captain Coucy's ſervant, examined him; and finding him timorous, and to faulter in his ſpeech, he ſearched him, and found the ſaid box in his pocket, with the note which expreſſed what was in it; then he diſmiſſed the bearer, with menaces that he ſhould come no more thither. Monſieur Fayel going in, ſent for his cook, and delivered him the powder, charging him to make a well-reliſh'd diſh of it, without loſing a jot, for it was a very coſtly thing, and commanded him to bring it in himſelf, after the laſt courſe at ſupper. The cook bringing in his diſh accordingly, monſieur Fayel

commanded all to avoid the room, and began a ſerious diſcourſe with his wife, 'That ever ſince 'he had married her, he obſerved ſhe was al-'ways melancholy, and he feared ſhe was in-'clining to a conſumption, therefore he had 'provided a very precious cordial, which he was 'well aſſured would cure her;' and for that reaſon obliged her to eat up the whole diſh; who afterward much importuning him to know what it was, he told her at laſt, 'She had eaten Cou-'cy's heart;' and ſo drew the box out of his pocket, and ſhewed her the note, and the bracelet. In a ſudden exultation of joy, ſhe with a deep-fetch'd ſigh, ſaid, 'This is a precious cor-'dial indeed;' and ſo lick'd the diſh, ſaying, 'It is ſo precious that 'tis pity ever to eat any 'thing after it.' Whereupon ſhe went to bed, and in the morning was found ſtone dead. This ſad ſtory is painted in Coucy caſtle, and remains freſh to this day. *Howell's Letters.*

Arthur Plantagenet, viſcount Liſle, natural ſon to king Edward IV. was impriſon'd in the thirty-third year of Henry VIII. upon ſuſpicion, that he deſign'd to betray Calais to the French, when he was governor of that important garriſon; but the accuſation proving falſe, and the king willing to repair the diſhonour he had ſuſtained, ſent him a diamond ring, and a kind meſſage by his ſecretary of ſtate Sir Thomas Wriotheſly; at which the viſcount was ſo tranſported, that the night following, of that very joy he died. *Stow's Annals.*

Cinan Ceffutus Judæus being at Arſinoe, a port upon the Red Sea, making war upon the Portugueze, by commiſſion from the grand ſig-

nior

nior Solyman, he there received the news, that his ſon Selechus was made a ſlave at the taking of Tunis, but that he was redeemed by Haradienus, made admiral of ſeven ſhips of war, and with them was at anchor before Alexandria, and from thence reſolved to join him very ſuddenly. This notice of his ſons unexpected freedom, and his being preferred to ſuch a poſt of honour, ſo ſurprized and overwhelm'd the old man with exceſs of joy, that he ſwooned at the hearing of it; and at the arrival of his ſon, died in his arms. *Knowl's Turk. Hiſt.*

A comical poet, named Philemon, being ſomewhat ſuperannuated, ſeeing an aſs greedily eating up ſome figs that a boy had laid in that place; when the boy in expectation of his figs returned, Philemon ſaid, 'Now go and fetch the aſs ſome 'drink to digeſt his figs.' The old man was ſo tickled at the fancy of the jeſt, that he burſt out into a vehement laughter, and died in the fit. *Val. Maximus.*

Diagoras the Rhodian, when he ſaw his three ſons all victorious in the Olympic games, and crowned the ſame day, he was extremely pleaſed. But when his ſons came and embraced their aged father, and each put their triumphal wreath upon his head, he was ſo overcome with joy and delight, that he fell into their arms, and died. *Gell. Noct. Attic.*

Zeuxes Heracleotes, the moſt celebrated painter of his age, having drawn the picture of a very old hag of a woman, and pleaſing himſelf with the ridiculous aſpect and poſture he had put her in, fell into a ſudden and violent laughter, and not being able to check it, his

breath failing, he died upon the place. *Stradæ Prolus. Acad.*

An honourable and beautiful lady of the iſland of Naxos, named Polycrite, when her city was in danger of being taken and deſtroy'd by the Ethreans, ſhe was humbly beſought by the chiefs of the town, to undertake an embaſſy in order to procure them peace, which ſhe readily conſented to; and being miſtreſs of a very fine tongue, ſo prevailed with prince Diognetes the general of the ſiege, that he granted them peace, and marched away; which being known to the people, they run out of the town to meet her with loud acclamations, ſome ſtrewing her way with flowers, others with garlands, and all returning her thanks as their ſovereign preſervereſs. The lady was ſeized with ſuch a flood of joy, upon hearing their gratitude, that in the inſtant ſhe expired in the midſt of her honours at the city-gate; and inſtead of being carried to the throne, was brought to her tomb, to the inexpreſſible ſorrow of her whole country. *Plutarch de virtutib. Mulier.*

When Philip king of Macedon was overcome in fight, and all Greece was aſſembled at the Iſthmian games, T. Q. Flaminius cauſed ſilence to be made by ſound of trumpet, and theſe words to be proclaim'd to the people by the cryer, *viz.* 'The ſenate and people of Rome, and Titus 'Quinctius Flaminius their general, out of their 'ſpecial goodneſs, clemency and favour, do give 'liberty and freedom to all the cities of Greece, 'that were formerly under the juriſdiction of 'king Philip, and do hereby reſtore them to all 'their immunities, privileges and properties. At the

the firſt hearing theſe unexpected words, the people were all ſo confounded with a perfect ſilence, that they were not able to ſpeak or expreſs their ſatisfaction by any kind of geſture, but ſtood like men that had been born deaf and dumb. But when the cryer pronounced the ſame words a ſecond time, they broke out into ſuch ſtrong and loud acclamations of joy, that the birds that were flying over their heads, were ſtruck dead with the noiſe, and fell down among them. The games were all neglected, and their minds ſo intent upon what they heard, that this one joy took away the ſenſe of all other pleaſures. *Titus Livius.*

CHAP. LXXI.

Of penetrating judgments, in the inveſtigation of doubtful things.

SIN and excuſing it are both of the ſame original, born in paradiſe, with deſign to impoſe upon God Almighty; but being baniſh'd from thence, has ſo ſpread itſelf over the whole world, that men have need to have all their wits about them, to diſcern between fallacious pretences, and real truth. Every man ought to ſtand upon his guard, to keep himſelf from being deceived; but the judicious and penetrating man can only detect it, while the more eaſy and credulous are deluded and cheated by ſubtilty and artifice. He will anatomize men's capacities, ſift them to the bottom, underſtand them thorough-

ly, and dive into the ſecrets of the cloſeſt hearts. He is ſubtle in apprehending, ſevere in cenſuring, and wiſe in collecting inferences. He diſcovers all, obſerves all, and comprehends all. His penetrating judgment is a key to unlock other men's equivocations, and mental Reſervations; ſo that 'tis in vain for ignorance to obſcure itſelf by ſilence, or guilt to be concealed under imprecations, feigned excuſes, or poſitive denials. A profound judgment will eaſily diſcover appearance from reality; and by looking through men, is very ſeldom or never deceived, or impoſed upon. *L'Homme de Cour. Max.*

A merchant humbly beſought the emperor Rodolphus Auſtriacus to do him juſtice againſt an inn-keeper at Nuremberg, with whom he had left two hundred marks, and refuſed to reſtore it, ſaying he received no ſuch ſum of him. The emperor finding the merchant had no proof, but his own oath to witneſs the delivery of the money to the inn-keeper, who ſtoutly denied it, ſaw he muſt have recourſe to art to diſcover the truth; and having received from the merchant a deſcription of the bag wherein the money was, commanded him to withdraw, with deſign to ſend for the inn-keeper, and examine him; but it fell out more luckily, for immediately the head men of the town, among which was this inn-keeper, came to pay their devoirs to his imperial majeſty. The emperor knew him, and being of an affable and pleaſant temper, fell a jeſting with the hoſt, ſaying, 'You 'have a very handſome hat, I like it, pray let 'us change.' The other being fond of the honour, immediately delivered his hat. The emperor

peror pretending ſome weighty affair, retired, and by a truſty citizen ſent the hat to the inn-keeper's wife, and required her by that token to ſend her husband ſuch a bag of money, for he had a preſent occaſion for it. The woman knowing the meſſenger, made no heſitation, and he returned with the money to the emperor, who called in the merchant, and he joyfully own'd the bag; whereupon the emperor called in the inn-keeper, ſaying, 'This man complains that 'you have a deſign to cheat him of two hun-'dred marks, that he gave into your cuſtody 'to keep till he had occaſion to employ it, what 'ſay you to the accuſation?' The hoſt utterly deny'd the charge, ſaying the merchant belyed him, or was out of his ſenſes, for he never received any money from him. Then the emperor produced the bag, at the ſight whereof the hoſt was confounded, and confeſs'd the fact; the merchant received his money, the inn-keeper was fined conſiderably, and the fame of the emperor's wiſdom in detecting and puniſhing ſo baſe a fraud run through all Germany. *Lipſ. Monit.*

A Roman lady, a widow, had the misfortune to have her ſon ſtolen from her, and made a ſervant in another province, who being at length inform'd whoſe ſon he was, went to Rome, and diſcovering himſelf to his mother, ſhe received him for ſome time very affectionately; but her lover being diſpleaſed at it, ſhe diſowned him, and baniſh'd him from her houſe; upon which he complain'd to king Theodoric, who ſent for the widow, and charg'd her with being unnatural to the ſon of her bowels; but ſhe denied him to be her ſon, and called him an impoſtor.

Then the king asked her if ſhe had any inclinations to marry again, 'Yes, ſaid ſhe, if I can 'find a match agreeable.' Then ſaid the king, 'This young man has been a gueſt in your 'houſe, marry him.' 'That I cannot do, re-'ply'd the lady, for I am rich, and he is mi-'ſerably poor.' 'Well, ſaid Theodoric, but I 'will make his fortune equal with yours, and 'you ſhall marry him, or incur my diſpleaſure.' At which the poor lady fell a trembling, and finding herſelf condemn'd by the voice of nature and conſcience, confeſſed he was her ſon, and that her love to the perſon that courted her, had betrayed her into that unnatural action of denying her own child. Then reply'd the wiſe and great prince, 'Are not you a miſerable wretch 'to renounce your own blood for a ſtranger? 'Go home, ſhake off that fond affection, and 'live like a virtuous widow with your ſon, who 'ſhall afford you a decent ſubſiſtance, agreeable 'to your ſex and quality. *Cauſin. Hol. Court.*

A young Jew of Sydon, being impoſed upon by another cunning Jew, who had tutor'd him to it, ſet up himſelf to be Alexander, ſon of Herod king of Judea, whom his father had cauſed to be murdered, ſaying, That the perſons to whom Herod had committed the care of his execution, abhorring the fact, concealed him till after the death of Herod; and now he was come, as from the grave, to demand his right, as the undoubted heir of that crown. This impoſtor having hired a cunning fellow, a ſervant in Herod's family, to inſtruct him in the affairs of that court, he ſoon gained credit with the people, who furniſhed him with great ſums of money,

ney, which enabled him to live like what he pretended to be. Seeing himſelf advance thus in the people's eſteem, he had confidence enough to go to Rome, and there diſputed his right to the crown againſt Herod's lawful ſons; and addreſſed himſelf to Auguſtus Cæſar, requeſting his favour to enthrone him in the kingdom of Judæa. Every one ſeemed to eſpouſe his intereſts, but Auguſtus having a penetrating judgment, ſoon diſcerned him to be a counterfeit; for taking him by the hand, he found his skin rough and hard, like men bred up to labour, and taking him into another room, ſaid, 'Tis ſufficient that 'thou haſt ſo long abuſed the world already; 'but now know thou art in the preſence of 'Auguſtus, who will not be impoſed on, but 'will pardon thee if thou declareſt the truth in 'this matter; but if thou doſt lye or diſſemble, 'thy life ſhall pay for the fault.' The poor wretch ſtood amazed at the emperor's words, threw himſelf at his feet, and confeſſed himſelf to be an egregious impoſtor. The emperor, according to his promiſe, gave him his life, but condemn'd him to labour at an oar, in the gallies, during life. The tutor of this impoſtor, being obſerv'd to be a ſubtle cunning fellow, and fit to do further miſchief, was put to death immediately. *Joſeph. Antiq.*

The famous ſtatuary of Rome, Praxiteles, having promiſed the beautiful courtezan Phryne, that ſhe ſhould make her election of one ſtatue among all the moſt curious pieces he had, and ſhe ſuſpecting his veracity, as well as her own judgment, in which was moſt valuable, made uſe of with this ſtratagem. On a time when he

was with her, ſhe cauſed a meſſenger to come in great haſte, to tell Praxiteles his ſhop was on fire, and all his ſtatues in danger. He ſtarted at the news, crying out, 'Take care to ſave 'the Cupid and the Satyr, for they are worth 'all the reſt.' At which words the beautiful dame ſmiled, told him it was her contrivance, and made choice of the Cupid. *Zuing. Theat.*

When the duke d'Oſſuna was viceroy of Naples and Sicily, there died a rich duke, leaving only one ſon behind him, whom with his whole eſtate, which was very conſiderable, he left by will to the care and management of the Jeſuits, in which will was this clauſe; 'When he is of 'full age, you ſhall give my ſon what you will.' Accordingly the Jeſuits divided the eſtate into three parts, and taking two parts to themſelves, gave one to the young duke, which he thinking hard meaſure, complained to the viceroy, who commanding the ſociety to appear before him, he asked them, 'How much of the eſtate 'they would have?' Who anſwer'd they would have two parts of the three, which they had almoſt laid out already, in erecting monaſteries, and an hoſpital with particular altars to ſing maſſes, dirges, and refrigeriums for the ſoul of the departed duke. Whereupon the duke d'Oſſuna cauſed the will to be read, which contain'd the words before recited; 'When he is come to 'full age, you ſhall give my ſon of my eſtate 'what you will.' Then he told the Jeſuits, that the words were to be underſtood, 'What you 'will have ſhall be given to my ſon.' Which, ſaid the duke, by your own acknowledgment, is two parts in three, and ſo I determine it ſhall be divided. *Howell's Letters.*

CHAP.

CHAP. LXXII.

Of impartial adminiſtrators of juſtice.

SO ſacred a virtue is juſtice, and ſo beneficial to the public, that 'tis the great concern of governments to truſt the adminiſtration of it to no perſons, but ſuch as fear God, and abhor covetouſneſs; for then men will not ſuffer by the ſale of reaſon, and by allowing the law to have a courſe of traffic. Many reaſons have been aſſigned for promoting the ſpeedy execution of juſtice, but few have been hearken'd to, that tend to prevent injuſtice and delays, by which means it often happens, that ſentences and judgments are more criminal than the crimes themſelves. Buying and ſelling offices is the bane of juſtice; for they that buy think themſelves privileged to ſell, and without reſpect to the merits of the cauſe, eſpouſe the part of the faireſt bidder; and ſo a man receives more injury by the law and its officers, than from his enemy that commenced the action. Thoſe that buy the devil, ſay the lawyers, muſt ſell the devil to reimburſe themſelves. Being tied up to forms of law, without leaving the judge a power to do what he knows he ought, is often the cauſe of doing great injuſtice.

Certain men were condemn'd to die for a murder committed, their ſentence, if not pronounced, was at leaſt determined and concluded on. The judges juſt in the inſtant are inform'd by the officers of an inferior court, that

that they have ſome men in cuſtody, who have directly confeſſed the ſaid murder, and make an indubitable diſcovery of all the particulars of the fact. 'Twas then notwithſtanding put to the queſtion, whether or no they ought to ſuſpend the execution of the ſentence already paſſed upon the firſt accuſed. They gravely conſider'd the novelty of the example, and the conſequences of reverſing judgments, where ſentence of death was legally paſſed, and accordingly confirm'd the ſentence, and the poor devils were ſacrificed to the forms of law and juſtice. *Montaigne's Eſſays.*

But the perſons hereafter named were lovers of the thing, not the name, and acted accordingly.

Diocles having made a law, that no man ſhould come armed into the public aſſembly of the people, he through inadvertency chanced to break that law himſelf, which one obſerving and ſaying, he has broken a law he made himſelf; Diocles turning to his accuſer, ſaid with a loud voice, 'No, the law ſhall have its ſanction;' and drawing his ſword, killed himſelf. *Diod. Sic. biblioth.*

Zaleucus, law-giver of the Locrians, made a law that adultery ſhould be puniſh'd with the loſs of both the offender's eyes; and it fell out ſo unhappily, that his own ſon was the firſt that committed that crime; and that he might at once expreſs the tenderneſs of a father, and the uprightneſs of a judge, he cauſed one of his ſon's eyes to be put out, and one of his own. *Heyl. Coſmog.*

Juvenalis, a widow, made complaint to king Theodoric, that his judges had ſpun out a ſuit of

of hers three years, that might have been determined in three days. The king hearing who the judges were, ſent to them to put an end to the widow's cauſe, which they did in two days. The king commanded them to appear before him, and they vainly thinking 'twas to commend their expedition and juſtice, attended his majeſty full of joy. The king demanded why they kept that cauſe three years in court, that they had diſpatch'd in two days? They anſwered, 'Your majeſty's recommendation oblig'd us 'to finiſh it.' 'How! reply'd the king, when 'I made you judges, did I not conſign all pleas 'and proceedings to you? You deſerve death 'for your unneceſſary delay.' And at the ſame inſtant commanded them to be beheaded. No doubt, if they had not miſapprehended the king's intention in ſending for them, they would have ſaid that the forms of law and juſtice required ſuch dilatory proceedings. *Cauſ. Holy Court.*

King Henry II. of France, having ordered an Italian lacquey to be put in priſon, without aſſigning any cauſe for his commitment, the judges having firſt given their opinions to the king, ſet him at liberty. The king again commanded he ſhould be put to death, having, as he ſaid, taken him in committing a notorious crime, that he would not have to be known abroad. But the judges refuſed to paſs ſentence upon him; and, inſtead of it, ſet the priſoner again at liberty. And tho' it be true that the king's agents took him afterwards, and drowned him in the river Seine, to avoid any popular commotion; yet the judges would not condemn a perſon where there was no proof of his being guilty. *Camera. Oper. Subſciſc.*

Titus

Titus Manlius Torquatus having a ſon dignified with the honour of being governor of a province in Macedonia, and other conſiderable preferments, who was accuſed of miſdemeanors in the diſcharge of his office, the father, with the permiſſion of the ſenate, undertook to be judge of the cauſe. He heard the accuſers, confronted the witneſſes, and gave his ſon full ſcope to make his defence; and on the third day gave this ſentence: 'It appearing to me that my ſon 'D. Silanus has misbehaved himſelf in his office, 'and taken money from the allies of the Ro-'man people, contrary to law and juſtice, I de-'clare him from this day forward, both un-'worthy of the commonwealth and my houſe.' This judgment from the father threw the ſon into ſuch a deep melancholy, that the night following he killed himſelf. And the father looking upon him as a ſon, that degenerated from the virtue of his anceſtors, refuſed to honour his funeral ſolemnity with his preſence. *Cauſ. Hol. Court.*

Herkenbald, a man of great renown, eſpecially for his impartial adminiſtration of juſtice, being under an indiſpoſition that detained him in his bed, and hearing a buſtle in the next room to him, and a woman crying out for help, he asked his ſervants what occaſioned it; but all of them denied any knowledge of it: At length, ſeverely threatning one of his pages, that he would cauſe his eyes to be pulled out of his head, if he refuſed to tell him the truth, the page anſwer'd, 'My lord, your nephew raviſh'd a maid 'there, and ſhe, to ſave herſelf, made the noiſe 'you heard.' The fact being taken into examination,

nation, and ſufficiently and clearly proved, Herkenbald condemn'd his nephew to be hang'd. But the ſeneſchal, who was to ſee the ſentence executed, appearing to be very zealous in the diſcharge of that office, inſtead of doing his duty, gave the young lord notice of what had paſſed, and ſuffered him to make his eſcape; and ſome hours after, came to the ſick perſon, and told him his commands had been obeyed. About five days after, the young gentleman thinking his uncle had forgot what was paſt, came and looked in at his chamber-door. The uncle ſeeing him, and having with fair words called him within his reach, twiſted his left hand into his hair, and with the other gave him ſuch a deadly wound in his throat with a knife, that he immediately fell down dead by his uncle's bed-ſide. So great was this nobleman's zeal for juſtice, that he would not ſpare ſo near a relation. *Camer. Oper. Subſciſ.*

Acindinus, prefect of Antioch under the reign of the emperor Conſtantinus, had a man in his cuſtody for the payment of a pound weight in gold into the exchequer, whom he menaced with death, if he did not pay it on the day prefix'd, which drew very near. The man had a very handſome woman to his wife, to whom a rich man in the city ſent word, that if ſhe would lie with him but one night, he would pay her the gold Acindinus demanded. She acquainted her husband with the propoſal, who, to ſave his life, conſented to the diſhonour, of which ſhe gave the rich man notice, and he obſerv'd the aſſignation; but having ſatisfied his luſt, at his departure, inſtead of a pound of gold, gave her only

only a pound of earth ſealed up in a bag. The poor woman enraged at the cheat, complained to the preſect, telling him the whole ſtory; who being very ſenſible that his threatning her husband with death had forced her to theſe extremities, he pronounced this ſentence: 'The pound 'of gold ſhall be paid out of the goods of Acin-'dinus, the priſoner ſhall be ſet at liberty, and 'the woman ſhall be inſtantly put into poſſeſ-'ſion of that land from whence ſhe received the 'earth inſtead of gold. *Lonic. Theatr.*

Chabot, admiral to Francis I. king of France, was nobly deſcended, had done great ſervice for his country, and was highly in favour with his prince; but that decaying in time, and the king having charged him with miſdemeanors of a long ſtanding, the admiral preſuming upon the good ſervice he had done the king in Piedmont, and in the defence of Marſeilles againſt the emperor, gave the king ſome indecent language, and dared him to try him by law for all the offences he objected againſt him. Hereupon the king iſſued out a commiſſion to the chancellor Poyet as preſident, and to other judges therein named, to bring the admiral to a trial for his life, upon an information and indictment preferred againſt him by the king's advocate. The chancellor was a man of unlimited ambition, and as large a conſcience, and hoping to pleaſe the king in theſe proceedings againſt the admiral, inveigled ſome of the judges by artifice and cunning, others by threatnings, and the reſt by fair promiſes. And tho' nothing could be proved againſt the admiral, that merited the king's diſpleaſure, yet the chancellor ſubſcribed, and by the arts abovementioned

tioned procured others to ſubſcribe, to the confiſcation of his eſtate, the forfeiture of his offices and his liberty, tho' he could not prevail with them to the taking away his life. But the king abhorring tricks and falſhood in ſo great a magiſtrate, and tho' to any that ſhould complain of hardſhips put upon the admiral, it might be anſwered, That he was tried as he deſired, by the law and cuſtoms of his country, and by the judges of parliament; yet, I ſay, the king made all his paſſions give way to his juſtice, and reſtored the admiral to his honour, his eſtate, his offices, and his liberty, and cauſed his wicked chancellor Poyet, who had procured all theſe calamities to the admiral by clandeſtine methods, under the colour of law and juſtice, to be indicted, arraigned, degraded and condemned, as an example and terror to others. *Raleigh's Hiſt. of the World.*

Leo Armenus the emperor received a complaint from a very inconſiderable perſon, that a ſenator had violated the chaſtity of his wife, and that he had ſeveral times complained of this injury to the prefect, but could have no redreſs of his grievance. Whereupon the emperor ordered that all the perſons concern'd ſhould appear before him; and finding the matter was true as the man had reported it, he turn'd the prefect out of his office for neglecting his duty, and cauſed the ſenator to be put to death. *Lipſ. Monit.*

Charles the Bold, duke of Burgundy, had made one of his ſpecial favourites governor of a town in Zealand, who falling in love with a woman of that town, who was both beautiful

and

and virtuous, and attempting ſeveral ways, but unſucceſsfully, to gratify his unchaſte deſires, at length commits her husband to priſon, upon a feigned accuſation of treaſon, in hopes by that ſeverity to accompliſh his ends. The woman was a great lover of her husband, and therefore went to the governor to beg his liberty, who thus accoſted her: 'Art thou come, my dear, 'to intreat me, you muſt needs be ignorant of 'the empire you have over me; grant me mu-'tual love, and I will reſtore you your husband, 'for we are both under confinement, he is my 'priſoner, and I am yours, and 'tis in your 'power only to ſet us both at liberty; which if 'you refuſe, and reſolve not to gratify my paſ-'ſion, I muſt die, and your husband ſhall bear 'me company, for I will not periſh alone.' But ſeeing none of theſe arguments could prevail upon her, he threw her upon the bed, and violated her chaſtity. Not contented with this villany, he cauſed her husband's head to be cut off in priſon, and that with his body to be put into a coffin ready for burial. This done, he ſent for the woman, ſaying, 'Do you look for your 'husband, he is in the priſon, go and take him 'along with you.' The woman not expecting ſuch a vile piece of barbarity, went to the priſon, was aſtoniſhed at ſuch a rueful ſight, and after having lamented over the bleeding corps of her husband, went and made her complaint to the duke, who being angry that ſuch an abominable wickedneſs ſhould be committed under his government, ſent for the offender; and when he came, ſaid, 'Do you know this woman? And 'do you alſo know, added the duke, the com-

plaints

'plaints ſhe has made againſt you? They are 'very ill ones, and ſuch as I would not for all 'the world ſhould prove true.' The governor at theſe queſtions fell at the duke's feet, confeſſed the whole fact, and ſued for pardon; and ſaid, to make the woman amends he would marry her. The duke ſeeming to comply with this propoſition, grew ſomewhat milder, ſaying, 'Woman, ſince things are come to this paſs, 'what do you ſay to it, are you willing to take 'this man for your husband?' She at firſt refuſed him, but fearing the duke's diſpleaſure who propounded it, at length comply'd. The duke cauſed the marriage to be ſolemnized immediately, which being done, 'You Mr. Bridegroom, 'ſays the duke, you muſt now grant me this, 'that if you die before her without iſſue, that 'then this your wife ſhall have your whole 'eſtate.' The governor willingly conſented, and it paſſed into an act at law, under the hand of a public notary and witneſſes. Then the duke turn'd to the woman, ſaying, 'Is there enough 'done for your ſatisfaction?' 'There is, ſaid 'the woman.' Then ſending the woman away, commanded the governor ſhould be led away to the ſame priſon in which the husband lay murdered, there to have his head cut off, and to be put into a coffin as the other was; which being done, he ſent the woman, ignorant of what had paſſed, to the priſon, who beholding a ſecond misfortune, fell ſick, and died ſoon after; having only this advantage by her ſecond marriage, that ſhe was enabled to leave a good eſtate among the children of her firſt husband. *Ibid.*

By

By a court-trick, or a ſtate-plot, Sir Thomas Cook, ſometime lord-mayor of London, being very rich, was accuſed of high-treaſon, under the reign of Edward IV. for lending money to queen Margaret; and the king ſo far concern'd himſelf in the contrivance, as to let Sir Edward Markham know, that if the law was too ſhort to make him a traitor, he, as lord chief-juſtice of England, upon his trial, muſt ſtretch it till it would reach his purpoſe. The confeſſion of one Hawkins, who was rack'd in the tower, was the only proof againſt Sir Thomas Cooke, who pleaded in his own defence, that 'twas true that Hawkins did deſire the loan of a thouſand marks upon ſufficient ſecurity, but he underſtanding who the money was for, utterly refuſed to lend any. The judge directing the jury, told them the proof did not amount to treaſon, and intimated to them, that they ſhould be tender where life was concern'd, and exerciſe good conſciences, and the jury found it accordingly. This action diſobliged the court, and Sir Edward was put out of his place of lord chief-juſtice; upon which he retired to a private life, with this ſatisfaction, that tho' the king had made him no judge, it was not in his power to make him an unjuſt one. *Fuller's Holy State.*

A gentleman ſent a buck to judge Hales in his circuit, that was to have a cauſe tried before him that aſſize. The cauſe being called, and the judge taking notice of the name, ask'd if it was not the ſame perſon that had preſented him with a buck, and finding it to be the ſame, the judge told him, 'He could not ſuffer the

'trial

'trial to go on till he had paid him for his buck.' To which the gentleman anſwer'd, 'That he 'never ſold his veniſon, and that he had done 'no more to him but what he had always done 'to every judge that came that circuit.' This was confirm'd by ſeveral gentlemen on the bench. But all this would not prevail upon the judge, nor would he ſuffer the trial to proceed till he had paid for the veniſon. Whereupon the gentleman withdrew the record, ſaying, 'He would 'not try his cauſe before a judge that ſuſpected 'him to be guilty of bribery by a cuſtomary ci-'vility.' *Dr. Burnet's Life.*

A certain poor woman having loſt a little dog, and underſtanding it to be in the poſſeſſion of the lady of Sir Thomas Moore, to whom it had been made a preſent of, ſhe went to Sir Thomas, as he was ſitting in the hall, and told him that his lady with-held her dog from her. Sir Thomas immediately order'd his lady to be ſent for, and the dog to be brought with her; which Sir Thomas taking in his hands, cauſed his lady to ſtand at one end of the hall, and the poor woman at the other, and ſaid, that he ſat there to do every one juſtice. He bid each of them call the dog, which when they did, the dog forſook the lady, and went to the poor woman. When Sir Thomas ſaw this, he bid his lady be contented, for it was none of hers; but ſhe repining at the ſentence, the dog was purchaſed of the poor woman for a piece of gold, and ſo all parties were ſatisfied, every one ſmiling at the manner of his enquiring out the truth. *Life of Sir T. More.*

At the time that Oliver Cromwell was protector of this realm, an Engliſh merchant-ſhip was taken in the chops of the channel, carried into St. Maloes, and there confiſcated upon ſome groundleſs pretence. As ſoon as the maſter of the ſhip, who was an honeſt quaker, got home, he preſented a petition to the protector in council, ſetting forth his caſe, and praying for redreſs. Upon hearing the petition, the protector told his council, he would take that affair upon himſelf, and ordered the man to attend him next morning. He examined him ſtrictly as to all the circumſtances of his caſe, and finding by his anſwers that he was a plain honeſt man, and that he had been concerned in no unlawful trade, he asked him, If he could go to Paris with a letter? The man anſwered, he could. Well then, ſays the protector, prepare for your journey, and come to me to-morrow morning. Next morning he gave him a letter to cardinal Mazarine, and told him he muſt ſtay but three days for an anſwer. The anſwer I mean, ſays he, is, the full value of what you might have made of your ſhip and cargo; and tell the cardinal, that if it is not paid you in three days, you have expreſs orders from me to return home. The honeſt blunt quaker, we may ſuppoſe, followed his inſtructions to a tittle; but the cardinal, according to the manner of miniſters when they are any way preſſed, began to ſhuffle; therefore the quaker returned, as he was bid. As ſoon as the protector ſaw him, he asked, 'Well, friend, 'have you got your money?' And upon the man's anſwering he had not, the protector told him, 'Then leave your direction with my ſecretary,

'and you ſhall ſoon hear from me.' Upon this occaſion, that great man did not ſtay to negotiate, or to explain, by long tedious memorials, the reaſonableneſs of his demand. No; though there was a French miniſter reſiding here, he did not ſo much as acquaint him with the ſtory, but immediately ſent a man of war or two to the channel, with orders to ſeize every French ſhip they could meet with. Accordingly, they returned in a few days with two or three French prizes, which the protector ordered to be immediately ſold, and out of the produce, he paid the quaker what he demanded for the ſhip and cargo. Then he ſent for the French miniſter, gave him an account of what had happened, and told him there was a balance, which, if he pleaſed, ſhould be paid in to him, to the end that he might deliver it to thoſe of his countrymen, who were the owners of the French ſhips, that had been ſo taken and ſold. *Crit. Review of the Life of Cromwell.*

CHAP. LXXIII.

Of liberty of the ſubject, how to be underſtood, and the care to preſerve it.

PUBLIC good and the liberty of the ſubject, are two excellent words when they are honeſtly and peaceably intended. The ancient Romans had liberty in ſo high an eſteem, that they made it one of their goddeſſes, dedicated temples in honour of it, and all that endeavour'd to oppoſe it, they puniſh'd with interdiction,

temporary baniſhment, and other ſeverities. Liberty is the greateſt glory of the people, which all ſorts of men are ſo tenacious of, that they will endeavour to ſecure it with the hazard of their lives and fortunes. But then great care is to be taken, that we are not abuſed with words for things; for if liberty is not bounded by the laws of religion, reaſon and diſcretion, it occaſions contentions, and tends directly to the ruin of the community, according to that known rule, That the beſt things corrupted become the worſt. Liberty perverted into contention for ſuperiority, is but trapaning and deluding men into real ſlavery; catching them with words, decoying them into nets and ſnares; and inſtead of putting men upon conſidering every thing in its proper place, and one thing with relation to another, according to the weight, reaſon and importance of the action, before we proceed to complain; it indulges intemperate heats and hearſays, tranſports men into a ſeditious belluine liberty of ſaying and doing what they pleaſe, and ſo by thinking to aſſert their liberties, are taught by ſeditious men to deſtroy them; for there is no ſuch thing in the world as abſolute freedom. 'Tis freedom from tyranny, oppreſſion, invaſions of common rights, from arbitrary impoſitions, illegal exactions, and other ill effects of a deſpotic power, that was contended for in the following examples. *Baker's Chron.*

When Maximus, to enlarge his own territories, made war againſt the city of Aquileia in Italy, the women cut off their hair from their heads, and converted them into bow-ſtrings for the uſe of the ſoldiers, to ſhoot arrows againſt the

the invaders of their liberties. The ſame was alſo done ſometime at Rome, when that city was diſtreſſed by the enemy, and in commemoration of the ladies zeal in the ſervice of their country, the ſenate dedicated a temple to Venus the Bald. *Pezel. Mellific. Hiſt.*

The caſtle of Meſſada, wherein were nine thouſand men, beſides women and children, and ſtored with proviſions for many years, being beſieged and hardly preſſed by the Romans, and no hopes left of eſcaping ſervitude; they reſolved to preſerve their liberties by a voluntary death; therefore choſe out ten men to kill all the reſt, who having perform'd that bloody office, caſt lots which of them ſhould kill their ſurviving fellows. The man deſign'd to that ſervice having diſpatch'd the other nine, ſet the palace on fire, and then killed himſelf. None eſcaped but two women and five children, that hid themſelves in a vault, and gave this relation to the Romans at their entering the caſtle. *Joſeph. de Bello Judaico.*

The Tacchi, a people in the remote parts of Aſia, having war with the Greeks, and being in danger to be captivated by them, threw themſelves deſperately from high and ſteep rocks, and the women followed the example of the men, firſt throwing down their own children, and then themſelves. *Clark's Mir.*

Johannes Baſilides, that tyrannical and inhuman duke of Muſcovy, ſtudied the art of oppreſſing and ruining his ſubjects, and that he might excel all others in laying ſtrange impoſitions upon them, he exacted from his people a tribute of ſweat, and a certain number of

nightingales to be paid him in the midſt of winter, when there was none to be found in the country; but theſe and other oppreſſions coſt him the revolt of his ſubjects, and the loſs of his dominions and life. *Cauſ. Hol. Court.*

The clergy, the barons and commons of England depoſed king John, and elected Lewis of France. The grounds of whoſe proceedings againſt him were, for regaining thoſe franchiſes that were notoriouſly invaded by that arbitrary prince, and are contained in the great charter of England.

King Edward II. following the ſame arbitrary methods, the barons ſent him word, 'That unleſs he put away Peirce Gaveſton, that corrupted his councils, and ſquander'd his revenue, and alſo addicted himſelf to govern by the laws of the land, they would with one conſent riſe in arms againſt him as a perjur'd perſon.' And ſo they did, and beheaded his minion Gaveſton, notwithſtanding the king's earneſt ſollicitation to ſpare his life. *Truſſel's Hiſt.*

King Richard II. being lapſed into the ſame misfortune of affecting a tyrannical government, a parliament was called without the king's conſent; and tho' he reſign'd his crown to the duke of Lancaſter, yet the parliament then ſitting, being of opinion that this abdication was not ſufficient to build upon, becauſe the written reſignation might be the effect of fear, and ſo not voluntary and ſpontaneous, they proceeded to a formal depoſition in the names of all the commons of England. The articles exhibited againſt him were twenty-nine in number, of which

which two were, That he affirm'd that all law lay in his own head, and that all the lives and eſtates of his ſubjects were in his hands to be diſpoſed of at his pleaſure. *ibid.*

Illegal taxes, and other arbitrary proceedings, begot the rebellion againſt king Charles I. and however juſtifiable the oppoſition that was made to them in the beginning might be, yet all good men muſt condemn the ſeverity with which it ended. The particulars of thoſe unhappy times are too well known to require a detail of them here; but thus much I ſhall obſerve, that as no nation has ſo high an eſteem for liberty as the Engliſh have, ſo none has waded through more blood to preſerve it.

What cauſed all the misfortunes of king James II. but his invading the rights, and infringing the liberties of the people? Which we ſee they were ſtill ſo careful to preſerve, that in the midſt of their zeal and joy to inthrone his ſucceſſor king William III. the lords and commons preſented him with a remonſtrance of the ſeveral abuſes and incroachments of former reigns; and would not put him in the poſſeſſion of the crown, till he had promiſed to grant all their claims and demands of rights and liberties; and no declarations, judgments, or proceedings, to the prejudice of the people, ſhould in any way hereafter be drawn into conſequence or example: which claims of right accordingly paſſed into an act of parliament.

CHAP. LXXIV.

Of life, how overpriz'd by ſome, and under-valued by others.

LIFE, like the harmony in muſic, is compoſed of the contrarieties of ſeveral notes, ſweet and harſh, ſharp and flat, ſprightly and ſolemn. 'Tis chequer'd with variety of circumſtances; ſometimes it ſwells with a proſperous fortune; at others it ebbs into the loweſt degree of adverſity, and ſeldom admits of conſtancy and durability. Good men do only put ſuch a value upon life as is requiſite, while weak and timorous minds anticipate its troubles by fearful apprehenſions; and inſtead of endeavouring to prevent impending miſchiefs, ſeem to invite them by expectation. He eſteems life at a juſt rate, that neither fondly loves nor fooliſhly hates it, that employs it wholly in doing good; and from its uncertainty makes his reſolve to live well while he lives, and leaves the length or ſhortneſs of the time to the determination of heaven.

Life's but a walking ſhadow, a poor player,
That ſtruts and frets his hour upon the ſtage,
And then is heard no more. Shakeſpear.

Dionyſius the tyrant of Syracuſe, from a juſt apprehenſion of his infamous life, was ſo fearful to loſe it, that he removed his friends from court,

court, and put himſelf into the hands of Barbarian aliens. He was in ſuch fear of barbers, that he taught his own daughters to ſhave him; and when they were grown to maturity, he durſt not ſuffer them to come ſo near his throat with a razor, and therefore inſtructed them how to burn off his hair and beard with the white films of walnuts. He durſt not enter his wife's apartment, before the room and bed were narrowly ſearched. When he diverted himſelf in playing at ball, he commonly delivered his cloak and ſword to a boy he loved and truſted, upon which one of his familiar friends ſaid to him in a jeſting manner, 'Now you put your life into the boy's hands.' At which the boy ſmiling, and the tyrant obſerving it, he commanded them both to be killed immediately; one for inſtructing him how to kill him, and the other for ſeeming to conſent to it with a ſmile. But notwithſtanding all his care and fear, he at length periſhed by the hands of his ſubjects. *Lonic. Theat.*

Henry Beaufort, the wealthy cardinal of Wincheſter, being ſtruck with a diſeaſe that his phyſicians told him would not terminate but in death, he murmured and complained at his deſtiny, ſaying, 'What a hard caſe is this that death will 'not be bribed! Muſt I die with all my riches? 'Will all my money ſignify nothing? If the 'whole kingdom of England would ſave my 'life, I am able to procure it by policy, or buy 'it with money, and muſt I die, O unhappy 'man that I am?'

C. Mecænas, the celebrated friend and favourite of Auguſtus, was ſo in love with life, and terrified at the apprehenſions of death, that he

would often ſay, he cared not what he endured ſo long as he did but live. *Zuing. Theat.*

Antigonus obſerving that a ſoldier under his command, was a man of ſuch true courage, that he was more ready to engage in any hazardous enterprize than the reſt of his comrades, and yet withal taking notice that he was a very ſickly infirm man, took great care for his recovery, and having accompliſhed it, the king obſerved, that he did not in his future ſervice puſh on with ſuch vigour and bravery as formerly, and asking him what occaſioned it, the ſoldier told the king, 'That he had done himſelf that injury in curing 'him of his dangerous diſtemper; for, ſays he, 'when I carried a diſeaſed body with me, I 'cared not what became of it, but now I am in 'health and enjoy the comforts of life, I am 'willing to preſerve it.' *Clark's Mir.*

Goges, governor in Bion for king Xerxes, being beſieged by the Athenians, under the conduct of Cymon, refuſed the conditions offered, that he might return into Aſia with all his wealth; for being unwilling to ſurvive the loſs of a place his maſter had given him to keep, he therefore, after having defended the city to the laſt extremity, firſt threw all the gold, and whatever elſe the enemy could make booty of, into the river Strymon, and then cauſing a great pile to be ſet on fire, and the throats of all the women, children, concubines and ſervants to be cut, he threw their bodies into the fire, and at laſt leaped into it himſelf. *Montaigne's Eſſays.*

A Lacedemonian boy taken by Antigonus and ſold for a ſlave, being commanded by his new maſter to ſome baſe employment; 'Thou ſhalt

'ſee,

'ſee, ſays the boy, whom thou haſt bought; it 'would be a ſhame for me to ſerve being ſo near 'the reach of liberty;' and having ſo ſaid, threw himſelf from the top of the houſe. *Ibid.*

On Tueſday the 18th of April 1732, one Richard Smith, a bookbinder, and priſoner for debt within the liberties of the king's bench, and Bridget his wife, were found dead in their houſe in Blackman-ſtreet, Southwark, about eight o' clock in the morning, hanging near their bed, about a yard diſtant from each other, with a loaded piſtol by the man, and a caſe-knife by the woman; and in another room their little child, about two years old, was found in a cradle ſhot through the head. In the room were found alſo the following letters, one directed to his landlord, in which were incloſed the two others to Mr. Brindley a bookbinder in New Bond-ſtreet, and the ſhilling as therein mentioned, *viz.*

To Mr. BRIGHTRED.

SIR,

THE neceſſity of my affairs has obliged me to give you this trouble; I hope I have left more than is ſufficient for the money I owe you. I beg of you, that you'll be pleaſed to ſend theſe incloſed papers, as directed, immediately by ſome porter, and that without ſhewing them to any one.

Your humble ſervant,

RICHARD SMITH.

P. S. I have a ſuit of black cloaths at the Cock in Mint-ſtreet, which lies for 17 s. 6 d.

If you could find any chap for my dog and ancient cat, it would be kind. I have here ſent a ſhilling for the porter.

Couſin Brindley,

IT is now about the time I promiſed payment to Mr. Brooks, which I have performed in the beſt manner I was able. I wiſh it had been done more to your ſatisfaction; but the thing was impoſſible. I here return you my hearty thanks for the favours which I have received; it being all the tribute I am able to pay. There is a certain anonymous perſon, whom you have ſome knowledge of, who, I am informed, has taken ſome pains to make the world believe he has done me ſervices; I wiſh that ſaid perſon had never troubled his head about my affairs; I am ſure he had no buſineſs with them; for it is entirely owing to his meddling, that I came pennileſs into this place; whereas, had I brought twenty pounds in with me, which I could eaſily have done, I could not then have miſſed getting my bread here, and in time have been able to come to terms with my plaintiff, whoſe lunacy, I believe, could not have laſted always. I muſt not here conclude, for my meddling friend's man Sancho Pancho would perhaps take it ill, did I not make mention of him; therefore, if it lies in your way, let Sancho know, that his impudence and inſolence was not ſo much forgotten as deſpiſed. I ſhall now make an end of this epiſtle, deſiring you to publiſh the incloſed; as to the manner how, I leave it entirely to your judgment. That all happi-

happineſs may attend you and yours, is the prayer of,

Your affectionate kinſman even to death,

RICHARD SMITH.

P. S. If it lies in your way, let that good-natur'd man Mr. Duncomb know, that I remembered him with my lateſt breath.

To Mr. BRINDLEY.

THeſe actions conſidered in all their circumſtances, being ſomewhat uncommon, it may not be improper to give ſome account of the cauſe, and that it was an inveterate hatred we conceived againſt poverty and rags; evils that through a train of unlucky accidents were become inevitable; for we appeal to all that ever knew us, whether we were either idle or extravagant, whether or no we have not taken as much pains for our living as our neighbours, altho' not attended with the ſame ſucceſs. We apprehend the taking our child's life away, to be a circumſtance for which we ſhall be generally condemned; but for our own parts, we are perfectly eaſy upon that head. We are ſatisfied it is leſs cruelty to take the child with us, even ſuppoſing a ſtate of annihilation, as ſome dream of, than to leave her friendleſs in the world, expoſed to ignorance and miſery. Now, in order to obviate ſome cenſures, which may proceed either from ignorance or malice, we think it proper to inform the world, that we firmly believe the exiſtence of almighty God; that this belief of ours is not an implicit faith, but deduced from

the nature and reaſon of things; we believe the exiſtence of an almighty being, from the conſideration of his wonderful works; from a conſideration of thoſe innumerable celeſtial and glorious bodies, and from their wonderful order and harmony. We have alſo ſpent ſome time in viewing thoſe wonders, which are to be ſeen in the minute part of the world, and that with great pleaſure and ſatisfaction; from all which particulars we are ſatisfied that ſuch amazing things could not poſſibly be without a firſt mover, without the exiſtence of an almighty being; and as we know the wonderful God to be almighty, ſo we cannot help believing but that he is alſo good, not implacable; not like ſuch wretches as men are, not taking delight in the miſeries of his creatures, for which reaſon we reſign up our breaths unto him without any terrible apprehenſions, ſubmitting ourſelves to thoſe ways, which in his goodneſs he ſhall pleaſe to appoint after death. We alſo believe the exiſtence of unbodied creatures, and think we have reaſon for that belief; although we do not pretend to know their way of ſubſiſting. We are not ignorant of thoſe laws made *in terrorem*, but leave the diſpoſal of our bodies to the wiſdom of the coroner and his jury; the thing being indifferent to us, where our bodies are laid; from whence it will appear how little anxious we are about a *Hic jacet*; we, for our parts, neither expect nor deſire ſuch honours, but ſhall content ourſelves with a borrowed epitaph, which we ſhall inſert in this paper.

'Without a name, for ever ſilent, dumb,
'Duſt, aſhes, nought elſe is within this tomb;

'Where

'Where we were born or bred, it matters not,
'Who were our parents, or hath us begot;
'We were, but now are not; think no more
'of us,
'For as we are, ſo you'll be turn'd to duſt.

It is the opinion of naturaliſts, that our bodies are at certain ſtages of life compoſed of new matter; ſo that a great many poor men have new bodies oftner than new cloaths: Now, as divines are not able to inform us which of thoſe ſeveral bodies ſhall riſe at the reſurrection, it is very probable that the deceaſed body may be for ever ſilent as well as any other.

RICHARD SMITH.
BRIDGET SMITH.

The coroner's inqueſt for priſoners in the king's bench ſat on the body of the man, and brought him in *felo de ſe*; and the inqueſt for the lord mayor's liberty ſat on the bodies of the woman and the child, and brought in the woman the ſame, and that the man was guilty of wilful murder as to the child.

We find, that in every neighbourhood where they formerly lived, they bore the character among the neighbours of as honeſt, induſtrious, frugal and loving a couple, as any that were in the neighbourhood; and as to the laſt part of the character, it appears by their melancholy cataſtrophe, that they were, perhaps, the moſt loving couple that is to be found within the bills of mortality.

This poor man, we are told from good hands, was ſo honeſt, that he went, a few days before he

he died, to a neighbouring woman, to whom he owed the ſmall ſum of four ſhillings, and told her he could not give her money, but that if ſhe would come to his houſe, and ſee if ſhe could find any thing that ſhe ſtood in need of about that value, ſhe ſhould have it; but the woman generouſly refuſed the offer, and told him he ſhould pay it when he was able; and if he never was, ſhe would forgive him the debt. *Hiſtor. Regiſt.* 1733.

Theſe actions may be called heroic braveries, but certainly they are in the wrong that practiſe them; for all the inconveniencies in the world are not conſiderable enough, that a man ſhould be guilty of ſuicide to avoid them. Nor ought we to quit the garriſons of our bodies, without the expreſs leave of the Deity, who has placed us in them. It appertains to God who hath put us into this world, not for ourſelves only, but for his glory and the ſervice of others, to diſmiſs us when it ſhall beſt pleaſe his goodneſs, and not for us to depart without his licence, nor any other way but what he is pleaſed to direct.

CHAP.

CHAP. LXXV.

Likeneſs of ſome men to others, in face, features and conditions.

THO' nature generally ſo much delights in variety, that there are ſcarce two faces in the world ſo exactly alike, but a curious eye may diſcern ſome difference when they are together, and ſhewed by the ſame light; yet ſhe ſeems ſometimes to give an exception to that general rule, by ſtamping two faces with almoſt the ſame impreſſion, which nevertheleſs ariſes from the defect of human ſight, and not from her inconſtancy to her firſt principle; for tho' there may be ſome reſemblance in faces, ſhe only ſhifted the ſcene to amuſe us, and ſhew a greater variety in the difference of condition, conſtitution and humour, and therefore the following examples of ſimilitude muſt paſs for rarities and diverſions of nature.

Nicholas and Andrew Tremain, ſons of Thomas Tremain of Colecomb in Devonſhire, Eſq; were ſo alike in their faces, ſhape and proportion, that they were not diſtinguiſhable but by their cloathing; but in this they differed, that the one, at the fight of New Haven in France, was a captain of a troop of horſe and the other but a private centinel, where they both loſt their lives. *Fuller's Worth.*

Artemon, a perſon of an inferior rank among the commonalty, ſo well reſembled Antiochus king

king of Syria, that queen Laodice, when her husband was killed, made a property of the peaſant in repreſenting the king, till ſhe had ſettled the government, and diſpoſed the crown to her own liking. *Val. Max.*

Toranius, a merchant that dealt in ſlaves, put a trick upon one of the triumvirs named Marcus Antonius, in ſelling him for a great ſum of money, two very handſome boys, that exactly reſembled one another, for twins of the ſame birth. Whereas in truth, one was born in Aſia, and the other was a Tranſalpine; for which Antonius calling him to an account, the cunning merchant anſwered, 'That was the reaſon why 'he put ſo high a value upon them, for it would 'be no great wonder that twins, that had tumbled in the ſame belly ſhould be both alike; but 'that two born at that diſtance ſhould be ſo, was 'extraordinary.' *Pliny.*

Martinus Guerre and Arnildus Tillius were ſo alike in the face and make of their bodies, that when Martinius was in the foreign wars, Tillius, under that reſemblance, betray'd Martinius's wife to his lewd embraces, and neither his four ſiſters that were in the houſe, nor any of the neighbourhood, could diſcover the impoſition, they were ſo alike; and ſo they lived together as man and wife ſeveral years, without the leaſt ſuſpicion of being otherwiſe. *Henric. Steph. Apol. pro Herodot.*

Under the reign of the emperor Auguſtus, a young man came to Rome, every way ſo like the emperor, that he attracted the eyes and admiration of all the people as he paſſed along the ſtreets, which at length coming to the knowledge of Auguſtus,

guſtus, he ordered the man to be brought to him, who being brought into the preſence of the emperor, asked him, 'If his mother had ever been 'at Rome?' The youngſter underſtanding what the queſtion tended to, anſwered, 'No, but my 'father has been here very often.' The ſame ſtory is recorded verbatim of one of the Turkiſh emperors and an Armenian ſoldier. *Zuin.*

At the city of Bazil in Switzerland, lived two brothers that were twins of the ſame birth, in the ſeventh month, that ſo exactly reſembled one another in the features and proportion of bodies, that, ſays my author, I have often talked with one inſtead of the other, tho' I knew them both very well, and had frequent converſation with them in different affairs; and which is more, they had the ſame reſemblance in their natural inclinations, that as they have often told me, what ſecretly came into the mind and purpoſe of one brother, was alſo thought upon and reſolved by the other at the ſame juncture of time; and what was yet more extraordinary, when one was ſick in Campania di Roma in Italy, the other was much indiſpoſed under the ſame diſtemper at Bazil in the Swiſs cantons. *Plat. Obſervat.*

Menardus and Girardus, twin-brothers and natives of France, were born both on the ſame day and hour; both on the ſame day were conſecrated biſhops, the one of the dioceſe of Rhotomage, and the other of Noviodunum. They followed the ſame ſtudies and recreations, had antipathy to the ſame things, and died both in one and the ſame day, month and year. *Fulgoſus.*

There

There were two young children that were brothers at Riza, a city or province in the kingdom of France, who had ſuch an exact reſemblance of one another in all the accidents of this life, that if one enjoyed the ſmiles of fortune, the other alſo did the ſame. If one was afflicted with the head ach, the other was ſenſible of the like indiſpoſition at the ſame moment; if one of them was ſleepy, the other was ſo too; and if one of them was melancholly, the other could not poſſibly be chearful; ſo alike were they in every thing. *Gaffer. Curioſ.*

Polyſtratus and Hippoclides were born upon the ſame day, were ſchool-fellows, and both, as philoſophers, followed the ſentiments of their maſter Epicurus, both run the ſame courſe of fortune, and both ſickened at the ſame moment of a like diſtemper, and recovered at the ſame inſtant. *Val. Max.*

CHAP. LXXVI.

Of the paſſion of love, and its effects.

LOVE ariſes from a deſire of what is beautiful, fair and lovely, and is defined to be an action of the mind, deſiring that which is good. No one loves before he is delighted with the object, let it be what it will, by which means it becomes pleaſing in our eyes, and begets a value and eſteem in our affections. This amiable paſſion, in many reſpects, is very wonderful

derful and unaccountable; it is of ſuch power in its operation, that it has often taken the diadems from kings and queens, and made them ſtoop to thoſe of obſcure birth, and mean fortune. It wreſts the ſword out of the conquering hand, and makes him a captive to his ſlave. It has ſuch a variety of ſnares to entangle the moſt wary, that few have at one time or other eſcaped them.

Eurialus the young and beautiful count of Auguſta, attending the emperor Sigiſmund at Sienna, fell paſſionately in love with a beautiful lady in that city, named Lucretia; the virgin, who for her tranſcendant beauty was generally called the ſecond Venus, was alſo no leſs an admirer and lover of him, and their loves grew every day ſtill more vehement, inſomuch that when the emperor removed his court to Rome, and Eurialus was obliged to leave his lady behind him, ſhe was ſo unable to endure his abſence, that ſhe died with grief and ſorrow. Eurialus having notice of the fatal accident, tho' by the advices and conſolations of his friends he was contented to ſurvive her, yet it had ſuch an effect upon him, that from the day he received news of her death to his own, he never was ſeen to laugh. *Marcel. Donat.*

Pyramus, a young gentleman of the city of Babylon, fell paſſionately in love with Thisbe, a next neighbour's daughter of the ſame place; but the parents of each ſide not approving it, they were both ſo cloſely confined, that they had no opportunity to promote or continue their amours, but through the chink of a wall between the two houſes, where they appointed to meet

meet under a mulberry-tree, without the walls of the city. Thysbe came thither firſt, and was ſet upon by a lion, from whom ſhe made her eſcape, but happening to let her veil drop, the lion tore and bloodied it, while ſhe took ſhelter in a cave. Pyramus coming and finding his miſtreſs's veil bloody, thought ſhe had been devoured, and ſo in deſpair killed himſelf; Thysbe returning and finding her lover dead, fell alſo upon the ſame ſword, and put an end to her life. *Danet's Dictionary.*

Eginardus, principal ſecretary of ſtate to that great monarch Charlemain, made love to one of the emperor's danghters, and ſhe conſidering him as a perſon that had raiſed himſelf by his merit, received his addreſſes, and gave him leave to viſit her in her own apartment, where they improved their affection for each other by converſation. But ſtaying there one night very late, at his departure, they perceived a great ſnow had fallen, which troubled them much, fearing his foot would be known, and his life in danger, for viſiting the king's daughter without licence; to prevent which, ſhe took the gentleman upon her back, and carried him the length of the court to his own lodgings, without ſuffering him to ſet his foot upon the ground; ſo that if enquiry had been made next morning, no impreſſions of any foot would be ſeen but her own; but it ſo happened, that Charlemain, who was a ſtudious prince, and induſtrious in public affairs, was up in his ſtudy, and ſeeing this witty contrivance, was in debate with himſelf whether he ſhould be angry or pleaſed. Next day, in a great appearance of the nobility, his daughter

ter and Eginardus being preſent, he demanded what puniſhment that ſervant deſerved, that employed a king's daughter in the office of a mule, and made himſelf be carried on her back thro' the ſnow in the night? All the lords ſoon gave their opinions, that ſo inſolent a wretch ought to ſuffer a ſevere death. The princeſs and the ſecretary, at the hearing of this, were under a dreadful ſurprize, looking ghaſtly upon one another, and expecting nothing leſs than to be flea'd alive. But the emperor, perceiving them under a terrible conſternation, with a ſmooth brow, ſaid, 'Eginardus, hadſt thou loved my 'daughter, thou ſhouldſt have addreſſed thyſelf 'to her father for his conſent, in the omiſſion 'whereof thou doſt deſerve death; but to re-'lieve you both from your fears, inſtead of 'taking away one, I will give thee two lives; 'here, take thy beautiful and kind portreſs to 'wife, fear God, and love one another.' How theſe lovers were on a ſudden tranſported into extaſies of joy and happineſs, I leave the reader to imagine. *Cauſin's Holy Court.*

In the days of paganiſm and idolatry, under the ſeventh perſecution, a Chriſtian virgin named Theodora, celebrated for a virtuous life, was condemned to the ſtews, where her chaſtity was to be violated by all that would attempt it. She was no ſooner committed to that loathſome place of ſin and ſhame, but ſeveral were ready to enter the houſe, to put the ſentence in execution; but a man that loved her, who was called Dydimus, dreſſing himſelf in the habit of a ſoldier, ſaid he would have the firſt enjoyment of her, and huff'd and bluſter'd at ſuch a rate, that the reſt

reſt gave him way. He went to her, and perſuaded her to change cloaths with him, and ſo eſcaped. Dydimus appearing to be a man, was brought before the preſident, and confeſſing the fact, was condemn'd. Theodora hearing her lover was like to die, hoping to excuſe him, came and preſented herſelf as the guilty perſon; but the mercileſs judge cauſed them both to be executed. *Clark's Mirror.*

CHAP. LXXVII.

Of love and fidelity to one's country.

NOthing is ſo common in the mouths of all men, when they firſt lay their hand to the helm of government, as the public good; but ſome are no ſooner poſſeſs'd of power, but they forget their country, and begin to provide for themſelves, and to gain riches and honours by impoveriſhing the public. What they found fault with in the adminiſtration of their predeceſſors, they become guilty of themſelves. By which they teach us to believe, that all men in office are the ſame. Court-mollifications have lately occaſioned wonderful changes among mankind. Have we not obſerv'd men of eminent abilities, celebrated integrity, and known love to their country, by having places and titles conferred upon them, doing all that lay in their power to enſlave their fellow-ſubjects? They were ſometime thought men of good nature, veracity and honour; but as ſoon as they came into places, learned a figurative way of expreſ-

ſing themſelves, by words without meaning, changing good nature into mere artfulneſs, promiſing what they never intended to perform; and inſtead of defending their country, tear and worry it.

Sylla, by an unaccountable train of ſucceſſes, having defeated Marius, gave poſitive order that all the citizens of Prænefte ſhould be put to the ſword, excepting one man, that was his particular friend; but he being made acquainted with the bloody edict pronounced againſt the reſt of his fellow citizens, went and told the barbarous Sylla, 'That he ſcorn'd to live by the favour 'of a tyrant, who intended the deſtruction of 'his country, and ſo voluntarily put himſelf 'into the number of thoſe that were ſentenced 'to be killed.' *Fulgos.*

The town of Calais being beſieged by the Engliſh, and reduced to the laſt extremity, John lord of Vienna, who was governor of that garriſon under Philip of Valois king of France, offer'd to ſurrender it upon the terms of enjoying their lives and goods without moleſtation; but king Edward of England, who lay before it, being angry that ſo ſmall a town ſhould coſt him ſo much trouble and expence of blood and ammunition, would not accept thoſe propoſals; but had put them all to the ſword, if he had not been diverted from it, by his wiſe council, who ſaid, 'That people of ſuch fidelity to their ſo-'vereign, and love to their country, ought to 'to be treated more humanely.' Whereupon king Edward alter'd his former reſolutions, and offered to receive them to mercy, upon condition that ſix of the principal inhabitants ſhould come

come to him bare-footed and bare-headed, with halters about their necks, and kneeling, preſent him with the keys of the garriſon, leaving their lives to his diſpoſal. The governor, upon the receipt of theſe propoſitions, aſſembled the people, and acquainting them with the articles for ſurrendring the town, they were all under great ſorrow and trouble. When of a ſudden, one named Stephen St. Peter, ſaid, 'Sir, I give God 'humble and hearty thanks for the riches he 'hath beſtowed upon me; but more for this 'opportunity of ſhewing, that I value the lives 'of my countrymen and fellow-burgeſſes above 'my own. I will be one of the ſix to carry 'the keys to king Edward.' This brave reſolution encouraged one John Dare, and four others, to make a tender of their lives on the ſame errand; but not without abundance of good wiſhes, and floods of tears from the common people, who ſaw them ſo willing to ſacrifice their lives for the public good. Without more trouble and loſs of time, they addreſſed themſelves to the king of England, in the poſture aforeſaid with the keys, having no other proſpect than that of certain death, and yet marched as chearfully as if they had been going to a feaſt. The ſight moving a compaſſion in the queen and Engliſh lords, they interceded with the king for their pardon, who without difficulty gave them all their lives. *De Serres, Gen. Hiſt. France.*

Cleomenes, the renowned king of Sparta, being reduced to great ſtraits by Antigonus, king of Macedon, he ſent to Ptolomy king of Egypt for aſſiſtance, who would not comply with his

requeſt, unleſs he ſent his mother and his ſon to him as hoſtages. Cleomenes was long before he propounded it to his mother, who when ſhe heard it, ſaid with chearfulneſs, 'Why, my ſon, 'did you not acquaint me with it before now? 'Come, get ready a ſhip preſently, and ſend 'me whither thou wilt, before feeble old age 'renders me incapable of doing ſervice for my 'country.' Before her departure, they went both into the temple, and Crateſiclea perceiving her ſon full of ſorrow, ſaid, 'O king of Sparta, 'for ſhame let no body ſee us come out of the 'temple in a poſture that may diſhonour Sparta.' While ſhe was with Ptolomy, the Achaians endeavoured to conclude a peace with Cleomenes, but he would not conſent to it, for fear of endangering his hoſtages that were in the cuſtody of Ptolomy, which coming to the knowledge of his mother, ſhe wrote him word, 'Not to neg-'lect doing any thing that might tend to the 'honour and welfare of his country, for the ſake 'of an old woman and a little boy.'

The year 1590 was memorable, among other things, for the loſs of Sir Francis Walſingham, principal ſecretary of ſtate, chancellor of the dutchy of Lancaſter, and of the noble order of the garter. This great man, after all the ſervices he had perform'd for his queen and country, gave a remarkable proof at his death, how far he had preferred the public intereſt before his own; for he died ſo poor, that his friends were obliged to bury him privately in the night, for fear his corps ſhould have been arreſted for debt. A fault which few ſtateſmen ſince his time have been guilty of. *Hiſt. of England.*

CHAP. LXXVIII.

Of maſſacres in ſeveral places.

WE ſeldom read that maſſacres have been committed, but upon ſome religious pretence, or that hell has broke looſe, and turn'd out the mob to commit ſuch barbarities, as thoſe that ſet them on would be aſhamed to be ſeen in. The firſt has been exemplified in ſeveral places by the Papiſts, upon Pagans and thoſe they call Heretics, as appears by their own narratives, for they not only own it, but boaſt of it as a meritorious ſervice, which they call extending their faith into all parts of the world. The other is the vulgar rout, the mad multitude, or a herd of phrenetic fools, puſh'd on by ſeditious knaves, to raiſe tumults, and make maſſacres as univerſal as fire and ſword could drive them.

In the year of our lord 1281, Charles of Anjou reigning in Sicily, his ſoldiers being all Frenchmen, had ſo misbehaved themſelves in the cities where they were garriſon'd, that they became univerſally hated by the Sicilians, who therefore plotted the total ruin of the French, to free themſelves from a yoke that ſo long had gauled them. Signior John Prochyto, whoſe wife they had raviſh'd, laid the deſign, and was moſt active in it, being aſſiſted by the Sicilian nobility and gentry. The deſign was at once to deſtroy all the French; and which is ſtrange, tho' it was above eighteen months on foot, ſpread far and

and near among different ſort of people, yet it was kept undiſcover'd. The ſignal was, that on Eaſter-day, when the bell ſhould toll to even-ſong, all the Sicilians ſhould betake themſelves to their arms, and maſſacre all the French in Sicily; which was ſo punctually obſerv'd, that all the throats of the French were cut at the time appointed, without taking one priſoner, or ſparing women or children, and that they might be ſure to deſtroy the whole breed of the French, they killed all their own country-women that were got with child by them. Eight thouſand were killed at that time, and thoſe that made their eſcapes into the fort called Sperling, were all famiſh'd and ſtarv'd to death. This bloody maſſacre is to this day called in all Europe, the Sicilian Veſpers. *Gault. Tab. Chron.*

Under the pontificate of Clement V. in 1311, all the order of the knights-templars, which began at Jeruſalem in the year 118, and at firſt lived on alms, but growing rich, and refuſing obedience to the patriarch of Jeruſalem, Philip the Fair king of France, incited to it by the pope, and out of a covetous deſire of the confiſcation of their eſtates, encouraged informers to charge them with ſeveral crimes, for which (tho' innocent) they were all executed. The great maſter of the order, with two others of the chief among them, one whereof was brother to the dauphin of Viennois, were all burnt together at the ſame place. Matthew Paris ſays, they had 9000 rich convents, and the order being extinguiſh'd, moſt of their lands were given to the knights of the order of St. John of Jeruſalem,

then ſeated at Rhodes, but now at Malta. *Camer. Oper. Subciſ.*

On the 6th day of April 1506, it being Sunday, certain perſons in the church of St. Dominic at Lisbon in Portugal, fancied they ſaw a crucifix in one of the chappels in that church, which caſt a wonderful light, upon which the prieſts cried out a miracle, a miracle. A new convert, that had been a Jew, only ſaying it was but the reflection of the ſun from the window upon the crucifix, which was covered with glaſs, the mob, without further examination of the matter, dragg'd him violently out of the church, and burnt him. The rabble aſſembling about the fire, one of the friars with vehement ſpeeches encouraged them to greater miſchief, while two other friars ran about the ſtreets, crying out, hereſy, hereſy, with crucifixes in their hands; above five hundred men immediately gathered together tumultuouſly in arms, who ſlew as many of the new converts, and burnt their bodies to aſhes. The number increaſing, on Monday morning they murdered men, women and children, dragging them from the very altars, where they were fled for ſanctuary, ſo that this day above a thouſand periſhed. The ſame fury and villainy continued the third day, to the ſlaughter of above 400 perſons, ſo that in the whole there were murder'd above two thouſand, many of which were not new converts, but of their own nation and religion; for the deſire of robbing and ſtealing, and revenging private piques, ſoon ſurmounted their zeal for religion. The king was then at Avis, and being highly offended at the inſolence of the multitude, he took away

the city-charter, and ſent the prior of Crato and the baron of Alvito, to puniſh the offenders. Some of them were hang'd, the goods of others were confiſcated, the three friars were burnt alive, and all that belonged to the monaſtery were baniſhed. *Hiſt. Portugal.*

War raging in France, by reaſon of the Papiſts depriving the Proteſtants of their legal privileges, at laſt a peace was concluded between them; and for aſſurance that it ſhould continue inviolable, a treaty of marriage was concluded, and to be ſolemnized between Henry of Navarre, chief of the Proteſtant party, and the lady Margaret the French king's ſiſter. To this marriage, (where there was more blood ſhed than wine drank at the wedding) the queen of Navarre, and all the principal perſons among the Proteſtants were invited; as were Leiceſter and Burleigh out of England, the elector Palatine's ſon out of Germany, with many other perſons of note of that perſuaſion. No ſooner was the marriage ſolemniz'd, but the ſignal was given about midnight, by the ringing of a bell, for the beginning their bloody work, when the Proteſtants of all qualities and degrees were butcher'd, not only in Paris where the wedding was kept, but through all the chief cities and towns of France, among whom were the admiral Coligni, the prince of Conde, and others, and the king of Navarre was made a priſoner. This cruel maſſacre was, to the eternal infamy and reproach of France, committed in the year 1572. It extended to men, women and children, and continued ſo long, that the principal rivers of the kingdom were almoſt covered with murdered

bodies, and their ſtreams ſo ſtained and polluted with human gore, that they who dwelt at a great diſtance from the places, where thoſe barbarous tragedies were acted, abhorr'd to uſe the waters of thoſe rivers; and for a long time would not eat the fiſh which were taken in them. *Heyl. Coſmog.*

Mithridates king of Pontus was ſometime a friend and ally to the Romans, and joined with them againſt Ariſtonicus, who refuſed to admit the Romans into Pergamus, according to the laſt will and teſtament of the deceaſed king Attalus. Yet afterwards, ambitiouſly aſpiring after the univerſal monarchy of Aſia, and finding the Romans were the only impediment in his way, in one night he plotted and effected the death of one hundred and fifty thouſand Roman ſoldiers, that were quartered in ſeveral places in Anatolia. For which the Romans ſufficiently chaſtized him afterwards, in diſpoſſeſſing him of all his dominions, and making his ſubjects tributary to the ſenate and people of Rome. *Zuin. Theat.*

No leſs inhuman and barbarous was the maſſacre of the French proteſtants at Merindol and Chabriers, who being condemn'd of hereſy by Minier, preſident of the council at Aix in the year 1545, a party of ſoldiers ſet fire to the villages, which being ſeen by the inhabitants of Merindol, they fled with their wives and children into the neighbouring woods, where they were all either murder'd or committed to the gallies. In Chabriers they uſed the young women and maids ſo barbarouſly, that they died immediately after it. All the men and women were put to the ſword, and the children re-baptized.

tized. Eight hundred men were murdered in a cave, and forty women put together into an old barn, and burnt. And ſuch was the cruelty of theſe ſoldiers to thoſe poor women, that when ſome of them had climb'd to the ridge of the barn, with intention to jump down, the ſoldiers threw them back again into the fire with their pikes. *Heyl. Coſmog.*

Ethelred, younger ſon of Edgar, and king of England, was ſo outraged by the Danes, that he was compelled to purchaſe a peace with them, at the annual payment of ten thouſand pounds, which in a ſhort time after they raiſed to forty eight thouſand pounds, under the name of Dane Gelt, and ſeeing there was like to be no end of theſe exactions, and that his ſubjects were greatly impoveriſh'd, the king iſſued out a ſecret commiſſion into every city and great town in his kingdom, authorizing and commanding all his ſubjects to kill all the Danes in one night appointed, as they ſlept in their beds, which accordingly was executed on St. Brice's night, November the 13th 1002, and that with ſuch rigour, that in Oxford the Danes flying for refuge into the church of St. Frideſwide, the Engliſh ſet the church on fire, where many of the Danes were burnt in it. And the ſudden ſlaughter, through the whole kingdom in one inſtant, ſhew'd the concurrence of an inveterate malice and rancour, never to be conciliated between the two nations, which had its beginning from the Daniſh oppreſſion. *Hiſt. Eng.*

The Spaniards warring with the king of Peru, and having taking him priſoner, firſt made him pay a million, three hundred twenty-five thou-

ſand, and five hundred weight of gold, beſides ſilver, and other things which amounted to no leſs; (ſo that their horſes were ſhod with maſſy gold) yet were ſo wicked, cruel and unjuſt, that to be maſters of all he had beſides, they forged accuſations againſt him, and hang'd him. A horrid and unheard-of barbarity! which nevertheleſs the ſuffering king being a man of a generous and undaunted ſpirit, and of a clear and ſettled underſtanding, underwent with a truly great and royal behaviour. They likewiſe maſſacred above two hundred thouſand of his ſubjects in the ſpace of four years. *Montaigne's Eſſays.*

Never was a more dreadful butchery ſeen or heard of, either as to the number of thoſe who were butcher'd, or the variety of cruelties inflicted, as that which was committed by the Papiſts of Ireland, upon the Proteſtants of that nation, on the 23d of October 1641. Tho' Dublin, the capital city of that kingdom, was ſaved through the means of Owen O-Conelly, who made a diſcovery of the conſpiracy, yet, in the province of Ulſter, where the Iriſh firſt roſe, were committed the moſt unheard-of barbarities; perſons continually arriving with freſh information of ſlaughters, rapes, robberies, and other enormities. Cutting of throats and ſtabbing were the mildeſt treatment the Proteſtants met with; ſome had their eyes pluck'd out, and were ſeveral days dying in the moſt exquiſite torments; ſome were drown'd, ſome burnt, the murderers forcing them to fetch the ſtraw that was to burn them. Some periſh'd by hunger, others by thirſt, and ſome were buried alive; mo-

mothers were hang'd on the gallows, and their children about their necks. Nay theſe infernal monſters carried their inhumanity farther, and oblig'd fathers and mothers to murder their own children, children their parents, husbands their wives, and wives their husbands; matrons and maidens were firſt deflower'd, and then butcher'd. In this maſſacre, which reach'd from one end of Ireland to the other, two hundred thouſand Proteſtants periſh'd. *Hiſt. of England.*

CHAP. LXXIX.

Of memories, great and treacherous.

MEmory is a faculty of wonderful uſe, without which the judgment can hardly perform its offices. Memory treaſures up all the ſpecies which the ſenſes bring in, and keeps them in readineſs, till the fancy or reaſon has occaſion to employ them. A good memory, and well employ'd, is a tranſcendent happineſs, and a brittle or treacherous one, a very great misfortune. But great care muſt be taken of a good memory, for the beſt is too deceitful. Thoſe things are generally ſooneſt remember'd, which ought moſt to be forgot. The memory, like a falſe friend, will not only have the incivility to fail one in time of need, but alſo the impertinence to be unſeaſonably officious, in affairs of no importance. Sometimes the remedy of an evil conſiſts entirely in forgetting it; for which reaſon, when one offer'd to teach Themiſtocles

the art of memory, he rejected his motion, and told him he had much rather he would teach him the art to forget. But this is to ſhew the abuſe of memory, and the excellency of taking care of what we treaſure up in it.

Mention being made before a prince of Germany, of Tacitus's works, Juſtus Lipſius being preſent, ſaid he had that golden volume entirely by heart, and was able to repeat every line of it. Nay further, ſaid he, ſet one there with a dagger in his hand, and if, in rehearſing Tacitus from one end of his book to the other, I miſs one ſingle word, I will open my breaſt for him to ſtab me, or cut my throat. *Janii Nicil pina cothec. imag.*

In Homer's iliads are thirty-one thouſand ſix hundred and ſeventy verſes, and I ſuppoſe his odyſſeys are much about the ſame number; and yet 'tis credibly reported of Joſephus Scaliger, that he was but one and twenty days in getting them both by heart.

Seneca ſays, that age had done him conſiderable damages, as in darkning his ſight, dulling his ſenſe of hearing, and weakning his nerves; but the firſt thing he was ſenſible of in the calamities of his age, was the decay of his memory; whereas, in his more early years, it not only ſerved him for uſe, but among others was reputed a miracle: For he could repeat two thouſand names in the ſame order they were ſpoken, and rehearſe two hundred verſes after the firſt hearing them read, tho' upon different ſubjects. But ſince age, ſays he, has ſnowed upon my head, it has deprived me of that excellent and uſeful faculty. *Controverſ. in Proæm.*

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Mithridates, the great king of Pontus, had twenty-two entire countries under his dominion, and yet was qualified to anſwer all thoſe ambaſſadors in the proper language of the country from whence they came, without the aſſiſtance of an interpreter. A great teſtimony of a large and faithful memory, that was well ſtored and ready to be uſed at pleaſure. *Plut. in Lucull.*

Dr. Reynolds was bleſſed with a happy memory, for all that were his intimate and familiar acquaintance knew, that he was not only maſter of St. Auſtin's works, which of themſelves are enough to fill a library, but of all claſſical authors, inſomuch that it might be truly ſaid of him, that he was a living library. Dr. Gentilis, who was at that time profeſſor of the civil law in Oxford, publickly acknowledg'd that Dr. Reynolds had read, and did retain in his memory, a greater number of thoſe laws than he did himſelf, tho' it was his profeſſion. *Hackwel's Apology.*

Dr. Jewel biſhop of Salisbury had ſo improved a good natural memory by art and induſtry, that he excelled moſt men of his age in that faculty. He could perfectly remember any thing he had writ after once reading it over, and kept what he had learn'd ſo punctually, that he uſed to ſay, if he was to make a premeditated ſpeech before a thouſand auditors, who were in a tumult all the time, yet they could not put him out. Sir Francis Bacon reading to him, only the laſt clauſes of ten lines in Eraſmus's Paraphraſe, in a confuſed and diſorderly manner, he, after a ſhort meditation, rehearſed all thoſe broken pieces of ſentences which had no coherence, for-

ward and backward, without being at a loſs in any particular. *Clark's Mirror.*

Jerome of Prague, who was martyr'd for the Proteſtant religion, by a ſentence of the council of Conſtance, was famous for an excellent memory, of which Poggius, in his epiſtle to Leonardus Aretinus, gives this occurrence as a ſpecimen, viz. That after he had been confined three hundred and forty days, in the bottom of a dark and loathſome tower, where he was wholly without light, either to ſee or read, yet when he was called to his trial, he quoted ſo many teſtimonies of the moſt ſagacious and learned men, in favour of his own principles, as if all that time he had been immur'd in a good library, with all the conveniencies of ſtudying; which is a weighty example, if we conſider his circumſtances, and how much affliction does weaken and impair the memory. *Zuing. Theat.*

A young gentleman of Corſica was ſent by his friends to ſtudy the civil law in the univerſity of Padua in Italy, in which he profited to ſuch a degree, that raiſed a report, that he had acquired the art of memory. In which ſome of his acquaintance deſiring ſatisfaction, and he being as willing to gratify their curioſity, ſome of them withdrew into another room, and there dictated Latin, Greek, and barbarous names, ſome coherent, others inſignificant, and all without dependance one upon another, till the dictator's amanuenſis, and other ſcholars that joined them, were all weary, and expected the iſſue. As ſoon as he received them, he fix'd his eye on the ground, and after a very ſhort time of conſideration, to the amazement of the audience, re-

repeated all that was wrote in the ſame order it was ſet down, without ſcarce a ſtop or any heſitation; and then beginning at the laſt, rehearſed it all backwards. Then he repeated only the firſt, the third, the fifth, and in order repeated all; and indeed in any order that the company deſired, without any ſenſible error. He farther ſaid, that he could, in that method, repeat thirty-ſix thouſand names; and which is yet more wonderful, his memory was ſo tenacious, that a year after he could repeat any thing he had intruſted to it. He taught Franciſcus Molinus, a young patrician of Venice, who had a very infirm memory, in leſs than the ſpace of eight days, to repeat half a thouſand names with much eaſe, and in what order he was deſired. *Muret. variar. lect.*

Mr. Thomas Fuller B. D. was ſaid to have a great memory, inſomuch that he could name in order all the ſigns on both ſides the way from the beginning of Pater-noſter-Row at Ave-Maria Lane, to the bottom of Cheapſide to Stocks-Market. And that he could dictate to five ſeveral writers at the ſame time, on as many different ſubjects. This gentleman making a viſit to a committee of ſequeſtrators ſitting at Waltham in Eſſex, they ſoon fell into a diſcourſe and commendation of his great memory; to which Mr. Fuller replied, 'Tis true, gentlemen, that 'fame has given me the report of a memoriſt, 'and if you pleaſe I will give you an experi-'ment of it.' They all accepted the motion, told him they ſhould look upon it as a great obligation, laid aſide the buſineſs before them, and pray'd him to begin. 'Gentlemen, ſays he, I

'will

'will give you an inſtance of my good memory 'in this particular. Your worſhips have thought 'fit to ſequeſter an honeſt but poor cavalier par- 'ſon, my neighbour, from his living, and com- 'mitted him to priſon; he has a great charge 'of children, and his circumſtances are but in- 'different, if you pleaſe to releaſe him out of 'priſon, and reſtore him to his living, I will ne- 'ver forget the kindneſs while I live.' 'Tis ſaid the jeſt had ſuch an influence upon the committee, that they immediately releaſed and reſtored the poor clergyman.

Others have been unhappy in the want of memory; ſome through the ſtupidity and blockiſhneſs of their natures, in not cultivating and employing their memories; and others, of great ingenuity, are ſenſible of ſuch a defect in nature, as cannot be remedied by art; and ſome by a ſudden ſurprize, ſickneſs, or old age, have utterly loſt the memories which they formerly had, and are objects of pity.

Atticus, the ſon of Herod the Sophiſt, was ſo ſtupid and dull of memory, that his tutors could by no means learn him the letters of the alphabet, which was ſo great a trouble to his father, that to remedy this misfortune, he hired four and twenty boys of the like age into his houſe, and gave them the names of the alphabet, the firſt A, the ſecond B, the third C, &c. that by learning the names of his play-fellows, his ſon might be inſtructed in the knowledge of the firſt elements of learning. *Cæl. Antiq. Lect.*

Artemidorus the grammarian, as he was walking for his recreation and health upon the ſeaſhore, chanced to ſee a crocodile ſleeping on the ſands;

ſands; and at length perceiving him to move, was ſo frighted with the danger he was in, that a conceit poſſeſſing his head, that it had already ſeized his left leg and hand, tho' he made a hard ſhift to get home, yet the fright made him loſe the memory of his learning, which he never could recover afterwards. *Schenck. Obſ. Med.*

Germanus, a clerk under the reign of the emperor Frederic II. having for ſome bodily indiſpoſition been let blood, it produced ſo ſtrange an effect, that he forgot to write or read, and loſt the uſe of his memory in all kind of learning, but in nothing elſe; for in other affairs of life it was as uſeful to him as before. In this unhappy condition he continued a whole year, and then, which is as ſtrange and unaccountable, being let blood again about the ſame ſeaſon, and in the ſame vein, he recovered his knowledge of reading and writing, and was the ſame man as before. *Fulgos. Exemp.*

Hermogenes, a Sicilian rhetorician, was famed for his early knowledge in that ſcience. He taught rhetoric when he was but fifteen years of age, publiſh'd books on that ſubject when he was but eighteen, which are ſtill in being, and forgot all at four and twenty. Whereupon it was commonly ſaid, 'That Hermogenes was an 'old man among the junior fry, but a boy a-'mong the ſigniors.' *Quenſtedht. dial. de Patr. Vir. Illuſtr.*

Franciſcus Barbarus, who was celebrated for his great learning in the Greek, when he became old, by ſenſible degrees his memory ſo decayed, that he forgot all his learning in every language, and appeared like a man that had never

ver had any generous education, or had been ſenſible of letters. The ſame condition befel Georgius Trapezuntius in his age; and Pliny tells us of one that by a fit of ſickneſs loſt the memory of his neareſt relations and domeſtic ſervants; and that the great orator Meſſala Corvinus forgot his own name, tho' he remember'd other things indifferently well. *Schenck. Obſ. Med.*

Montaigne ſays of himſelf, that if in ſpeaking he ventured to digreſs never ſo little from his ſubject, he was infallibly loſt. I am forced, ſays he, to call the men that ſerve me either by the names of their offices or their country; and if I ſhould live long, I do not think but I ſhould forget my own name.

Plenus rimarum ſum, hac atque illac perfluo.

'I'm full of chinks, and leak out every way.'

It has befallen me more than once to forget the word that three hours before I had received or given, and to forget where I had hid my purſe. *Montaigne's Eſſays.*

CHAP.

CHAP. LXXX.

Of meekneſs, humanity and mercy.

SURLY, raſh, boiſterous and rugged natures are the ſcandal of humanity, and in truth are but a kind of ſavage beaſts, that walk upright and on two feet, who, like their fellow-brutes in nature, ſhould trudge on all four. If they have leiſure, they employ it in doing miſchief; and if you put them into buſineſs, they ſpoil every thing they undertake by their frowardneſs and ill-nature; but the meek and humble man is eaſy in himſelf, ſtudies to make others ſo, and a denial from him is better reliſh'd by his obliging regret in doing it, than a favour granted by the other. He makes the neareſt approach to original innocence, and is moſt godlike when he reſembles him in doing good, and ſhewing mercy, which is as beneficial to themſelves as others. He cannot hate, becauſe he eſteems all as worthy of love as himſelf. He cannot fear, becauſe he does no wrong; and grief can find no entrance into his breaſt, becauſe he has given none to others.

Quintus Fabius Maximus was, through the whole courſe of his life, of ſo humble and meek a diſpoſition, that he was commonly called the lamb; and a perſon ſo free from gall, that he knew not how to be angry or out of humour. *Zuing. Theatr.*

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When Pericles, the noble Athenian, was thought to be dying, and the chief citizens were about his bed, lamenting the loſs they were going to ſuſtain, and rehearſing the illuſtrious actions he had done for that republic, and the virtues that were ſo conſpicuous in him, they all the while ſuppoſing him to be ſpeechleſs; but he hearing their diſcourſes, ſaid, 'I admire you 'ſhould ſo honourably mention thoſe atchieve-'ments that are common to other generals, and 'which fortune claims a ſhare in, and yet omit 'what I value above them all, viz. That in the 'whole exerciſe of my authority in turbulent 'times, and when I had many great enemies, 'yet I never gave any of my fellow-citizens 'cauſe to put on mourning, either for them-'ſelves or any of their relations.' *Plut. in Pericl.*

When the Romans, at the taking Azazena, had made ſeven thouſand of the king of Perſia's ſubjects priſoners, and refuſed to releaſe them but by a pecuniary redemption, which the king under his preſent circumſtances was not able to comply with, tho' the priſoners were almoſt ſtarved for want of aliment; Acacius biſhop of Amada lamenting their condition, aſſembled his eccleſiaſtics together, and thus beſpoke them: 'Brethren, the God whom we worſhip has no 'occaſion for gold or ſilver flaggons, cups or 'diſhes, becauſe he neither eats or drinks; and 'ſeeing the church has many coſtly utenſils of 'great value, beſtowed upon her by the piety 'and liberality of good chriſtians, I think it of 'the laſt importance, that the church-plate 'ſhould be turned into money, and employed to

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'redeem the captive Perſians, that they may 'not periſh with famine;' which was done accordingly, and the money ſent for their redemption.

Jaques Amiot, great almoner of France, told me, ſays Montaigne, the following ſtory, much to the honour of a prince of ours. In the time of our firſt commotions at the ſiege of Rouen, this prince being advertiſed by the queen-mother of a conſpiracy againſt his life, by a gentleman of Anjou or Maine, kept it ſecret; but accidentally ſeeing the perſon, he called him to him, and ſeeing him pale and trembling with the conſciouſneſs of his guilt, thus accoſted him: 'Sir, 'you already gueſs what I have to ſay to you, 'your countenance diſcovers it; you know very 'well ſuch and ſuch paſſages; (mentioning the 'moſt ſecret circumſtances of his conſpiracy) 'and therefore as you tender your life, confeſs 'the whole truth of your deſign.' The poor man ſeeing himſelf thus diſcover'd, was in ſuch a fright he knew not what to do; but joining his hands together to beg for mercy, he meant to throw himſelf at the prince's feet, who taking him up, ſaid further, 'Come, Sir, tell me if 'you can, if at any time I have done you, or 'any of your friends or relations, the leaſt in-'jury? I have not known you above three 'weeks; what could induce you without provo-'cation to attempt my death?' The gentleman replied with a trembling voice, 'That it was no 'particular hatred to his perſon, but the general 'intereſt and concern of a party, that had per-'ſuaded him to it as a meritorious act, to be rid 'of a perſon that was ſo great an enemy of

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'their religion.' 'Well, ſaid the prince, I will 'let you ſee that my religion is more merciful 'than yours. I will pardon your crime, but get 'you gone that I never ſee you more; and if 'you are wiſe, henceforward chuſe honeſter men 'for your counſellors in your deſigns.'

The emperor Auguſtus being in Gaul, had certain information of a conſpiracy that L. Cinna was contriving againſt him, who thereupon reſolved to make him an example; and for that purpoſe ſummoned his friends to meet next morning, to conſult about the method of doing it; but in the night was ſo exceedingly troubled, that conſidering him a young man, and nephew to the great Pompey, he broke out into ſeveral ejaculations of paſſion, one while for ſaving him, another while for executing him; after which he became ſilent for ſome time, and then begun louder, and ſtraining his voice more than before, to exclaim againſt himſelf, ſaid, 'Why 'liveſt thou? If it be for the good of many 'thou ſhouldſt die, muſt there be no end of thy 'revenges and cruelties? Is thy life of ſo great 'a value, that ſo much miſchief muſt be done 'to preſerve it?' His wife Livia ſeeing him in theſe perplexities; 'Will you take a woman's 'counſel? ſays ſhe; do as phyſicians do, who, 'when the common preſcription will do no good, 'make trial of the contrary. By ſeverity you 'have gained nothing; Lepidus has followed 'Savidianus, Murena Lepidus, Cæpio Murena, 'and Ignatius Cæpio. Begin now and try what 'mercy and clemency may do. Cinna is con-'victed, forgive him, he will never more have 'the face to hurt you, and it will be an act of 'glory.'

'glory.' Auguſtus was glad to hear that his wife was of the ſame opinion with himſelf, therefore in the morning countermanded the meeting of his friends, commanded Cinna to be brought before him, and having diſcourſed him two long hours, concluded, 'Well, Cinna, go thy way, 'ſays he, I once again give thee thy life in the 'quality of a traitor and parricide, which once 'already I have given thee in quality of an ene-'my. Let friendſhip from this time forward 'begin between us, and let us try to make it 'appear, whether I have given, or thou haſt re-'ceived thy life, with the better faith;' and ſo departed from him. Some time after he preferred him to the conſular dignity, under pretence he had not the confidence to ask it; had him ever after as his very ſpecial friend, and at laſt made him heir of his whole eſtate. This act of mercy was done in the fortieth year of the emperor's age, after which he had no conſpiracy or attempt againſt him during the whole time of his reign. *Ibid.*

Dr. Cranmer, archbiſhop of Canterbury, in the reign of king Henry VIII. was ſo remarkable in being willing to pardon offences; that it became a proverb, 'Do my lord of Canterbury an 'ill office, and he will be ſure to be your friend 'after that ſo long as you live.' *Clark's Mir.*

Robert Holgate was parſon of the pariſh, in Lincolnſhire, where Sir Francis Askew dwelt, who made him ſo uneaſy by continual ſuits, that he left his benefice and retired to London, where being preferred to be one of the king's chaplains, he was afterward made archbiſhop of York, and preſident of the council in the north,

and

and it ſo falling out, that the knight having a trial before that council, he was much afraid that the preſident would remember the differences that had formerly been between them, and ſtick hard upon him by way of requital; but on the contrary the archbiſhop paſſing by all former injuries, ſhew'd him all the favour he could with reſpect to juſtice.

CHAP. LXXXI.

Of modeſty, in want of puſhing one's fortune.

MOdeſty is one of the chiefeſt moral virtues in itſelf, and an excellent ſtock to graft all others on: Other qualifications have their abatements agreeable to their uſe deſign'd, and the opinion the world has of their owners; but modeſty is a virtue which never feels the weight of cenſure; for it ſilences envy by meriting eſteem, and is beloved, commended and approved whereſoever it is found. It is the trueſt glaſs to dreſs by, the choiceſt director of our diſcourſes, and a ſure guide in all our actions. It gives rules in forming our looks, geſtures and converſations, and has obtained ſuch an eſteem among the judicious, that tho' mode or art be wanting, it will either cover, excuſe or ſupply all defects, becauſe 'tis guarded by an averſion to what is criminal, an utter diſlike of what is offenſive, and a contempt of what is abſurd, fooliſh or ridiculous. 'Tis the great ornament of both ſexes; for thoſe that have forfeited their mo-

modeſty, are reckon'd among the worthleſs, that will never come to any thing but ſhame, ſcandal and deriſion: And indeed the deformity of immodeſty well-conſidered is inſtruction enough, from the ſame reaſon, that the ſight of a drunkard is a better ſermon againſt that vice, than the beſt that was ever preached upon the ſubject.

An Athenian citizen almoſt worn out, and bending together with age, and the infirmities that attended it, came late into the theatre to be a ſpectator of the plays, and none of the citizens offering him a place, the Lacedæmonian ambaſſadors called him to them, and out of reſpect to his age, and reverence to his grey head, gave him one of the beſt places among them; which the people obſerving, with loud applauſes ſhew'd their approbation of the ſingular modeſty of the ambaſſadors; to which one of them replied, 'I ſee the Athenians know what ought to be 'done, tho' they neglect the doing it.' *Valer. Maximus.*

Archytas was ſo modeſt in his ſpeech, as well as in all the actions of his life, that he would carefully avoid all words that bordered upon indecency and obſcenity; and if at any time he found himſelf under a neceſſity of uſing words, that he thought might be an offence to chaſte ears, or defile his own mouth, he would be ſilent, or elſe write the words upon the wall, that ſhould have been ſpoken; but by no perſuaſions could be brought to pronounce them. *Ælian. Var. Hiſt.*

A virtuous lady, and of a conſiderable eſtate, diſcovering to a friend, that ſhe could willingly

make ſuch a gentleman her husband, naming the perſon; he acquainted him with it, who anſwer'd, 'I am obliged to the lady for her good 'opinion of me, and muſt ſay, ſhe is the only 'perſon in the world that I durſt venture to 'marry, becauſe I have a paſſion for her; but 'I am ſo baſhful, that I cannot ask her conſent; 'but if ſhe would conſent to marry me in the 'dark, I would endeavour to requite her fa-'vour, by being a very kind and loving hus-'band. This being told the lady, ſhe firſt put him upon writing to her, then employ'd him as her ſteward, to give him acceſs to her perſon, and ſoon after made him her husband. *Fitzherb. Relig. and Polic.*

CHAP. LXXXII.

Of money, and its power and prerogative.

HE was much in the right, that ſaid covetouſneſs is the root of all evil, and money the great debaucher of mankind. There is nothing ſo dear that money will not purchaſe, nor any thing ſo wicked, but money will procure perſons that will dare to attempt it. When beſtowed upon the grateful, it makes him your humble ſervant beyond the bounds of a formal compliment; his life is devoted to your intereſt. On the contrary, a mercenary knave runs always with the largeſt and openeſt purſe, and the faireſt bidder ſhall make him betray the beſt friend he has; to kill a king, murder a father, ruin a bro-

brother, ſell his country, his ſoul and body, and take the pillory and the gallows in his way to the devil. Money makes the phyſician promiſe you health, when he ſees you are a dying; puts fools into offices; and makes the lawyer ſet a good face upon a bad cauſe.

F. Atticus, a wealthy citizen of Rome, refuſing to ſupply his prodigal ſon with ſo great a ſum of money as he demanded, he reſolved to get by ſtealth what he could not obtain by intreaty. To that end, he and a ſervant of his father's, that confederated with him, reſolved to break open a cheſt, and rob his father of all the money that was in it; which, by agreement, was to be equally divided between them, and each to ſeek their fortunes in a ſtrange country. The money was in a chamber over that where his father and mother lodged, and having opened the cheſt, and loaded themſelves with money, as they were coming down ſtairs one of the bags broke, and the money rattling down ſtairs, awaked the father and mother, who apprehended that thieves had broke into the houſe, and were robbing it. He roſe in great haſte, and laying hold of his ſon, whom he thought a ſtranger, his ſon killed him with a ſtiletto; the mother running to the window to call for help, the ſervant threw her out of it, and daſh'd her to pieces. Then the murderers made their eſcape, and by day-break were got with their treaſure three miles out of Rome, where they went into a public houſe, to conſult which way they ſhould bend their courſe to avoid being apprehended; but differing in opinions, and both being obſtinate to take his own courſe, the ſervant de-

mands half of the money, which the ſon refuſing to give him, he beat his brains out with a hammer that he found in the room where they were. Then put ſome money into a fire-ſhovel, and having melted it, called up the hoſt, and thus beſpoke him: 'This dead man is the ſon 'of F. Atticus in Rome, to whom I was a ſervant; laſt night we robb'd and murdered my 'maſter and miſtreſs, and diſagreeing about 'dividing the money, I have (villain as I am) 'killed the ſon. O curſed money, that has be'trayed me to all theſe acts of barbarity, rob'bery and murder, but as money tempted me 'to it, ſo it ſhall puniſh me for it.' And ſo poured the melted ſilver down his throat, and died immediately. *Pliny.*

King Edward VI. of England having renounc'd the pope's ſupremacy, and the errors, idolatry and ſuperſtition of the church of Rome; when queen Mary I. was in the quiet poſſeſſion of the throne, ſhe ſent embaſſadors to pope Paul IV. to acknowledge and lament the late defection of the kingdom from that ſee, to ſubmit to his juriſdiction, and beg abſolution. The embaſſadors being upon their knees, and the pope for ſome time having beheld them in that humble poſture, took them up, embraced them with great ſatisfaction for the converſion of the kingdom, and in reward of ſo much piety in Philip and Mary, whom he looked upon as the happy inſtruments of ſo bleſſed a change, gave them the titles of king and queen of Ireland; and afterwards, in a private conference with the embaſſadors, he blamed England for having ſhewed their penitence but in part, for while they retained any thing

thing of the goods of the church, and did not make reſtitution to the utmoſt farthing, a curſe would remain on the kingdom, and the people continue in a perpetual ſnare, and danger of damnation. He further told them, the ſooner they paid the peter-pence, (for collection of which he had already ſent an officer into England) the more eaſy would the gates of heaven be opened to them: for how could they expect that St. Peter would turn his keys, whilſt they denied him thoſe fees which were the dues and perquiſites of his office? Here you ſee that money, in the ſenſe of an infallible pope, has the keys of heaven and hell, and admits or excludes as 'tis produced or detained. *Ricaut's Lives of the Popes.*

Two French gentlemen being candidates for the ſame employment at court, and both appearing before the chancellor, at the ſame time, for his favour in it, he bid each of them ſet forth his pretenſions, for he was reſolved to beſtow the office to him that he thought beſt deſerved it. One of the gentlemen being a modeſt and ingenious perſon, ſaid, 'I have no pretenſion, but the good ſervices I have already done the king, and the hopes of your excellency's favour in conſidering them, which to morrow will be atteſted by ſeveral perſons of honour, who deſign to attend your excellency for that purpoſe.' The other being better inſtructed in the humour of the chancellor, ſaid, 'I cannot pretend to ſervices already perform'd, but come to tell your excellency, that I dare do or omit any thing the court ſhall command me, and have brought five hundred Lewis d'Ors with

'me, for your excellency's ſatisfaction in my 'future obedience.' The chancellor turning to the firſt gentleman, ſaid, 'Sir, this gentleman 'has brought ſuch authentic teſtimonials with 'him, that I cannot refuſe to grant him the em-'ployment; and to morrow, when your friends 'come, I will conſider your merits, for ſome-'thing that may fall hereafter; therefore pray 'be diligent in finding a vacancy, and bring your 'friends with you, and you may depend upon 'my favour in granting it.' *De Serre's Hiſt.*

Abſolutions are as common and cheap at Rome as whores, for no money is refuſed for either, where no more can be had. I have ſeen, in the cuſtody of Chriſtopher Cole of Charlton, in the county of Gloceſter, Eſq; a pardon granted to Sir Ralph Sadler, and his heirs for ever, for all their ſins paſt, preſent and to come; with a a remark on the backſide of the grant, that the pardon coſt twenty nobles. This puts me in mind of a Calabrian that had bugger'd a goat, and having bought an abſolution of his father confeſſor, and being asked by a friend what it coſt him, he anſwer'd, 'I procured it for four 'piſtoles, I think for the other odd one, I might 'have had a diſpenſation to have married the 'beaſt.'

CHAP.

CHAP. LXXXIII.

Murders ſtrangely diſcover'd.

THE hateful ſin of wilful murder is ſo horrible in its own nature, that if the devil, after corrupting mens minds with the thoughts of it, did not alſo blind their underſtandings, and bribe their conſciences with the certainty of concealing it, and the hopes of eſcaping puniſhment in this world, no man would be villain enough to commit a premeditated murder. In ſome inſtances murder has been long concealed; but, generally ſpeaking, the all-ſeeing eye of heaven, to declare his abhorrence of ſuch ſanguinary abominations, detects it by ſome unthought-of accident, and the barbarous actors are made as exemplary in their puniſhments, as they were infamous in committing them.

Luther gives a relation of a German, that fell into the hands of highwaymen, who not content with robbing him of all he had, but to conceal their theft would alſo murder him, as they were ſtruggling to cut his throat, the poor traveller ſpying a flight of cranes over his head, cried out, 'O cranes, as you are witneſſes of 'my being murdered, ſo I adjure you to detect 'the murderers, that my blood may be reveng'd 'by the hand of Juſtice.' Not long after theſe thieves and murderers being drinking in an inn, a great flight of cranes came and ſettled on the top of the houſe, making a dreadful noiſe and

clamour, which the villains perceiving, felt a laughing and ſcoffing among themſelves, ſaying, 'Behold, there are the ſilly revengers of the 'German's death, whom we robb'd and killed.' This being over-heard by a ſervant in the inn, he related their words to a magiſtrate, who cauſed them to be apprehended, and examining them ſingly, found they ſo diſagreed in making their ſeveral defences, that the magiſtrate catching them tripping, laid the murder ſo home to them, that they confeſs'd the fact, and were all put to death accordingly. *Beard's Theat. Judg.*

In the ſecond year of the reign of king James the Firſt, one Anne Waters ſettling an unlawful love, or rather luſt, on a young man in the neighbourhood, and finding their frequent meetings were interrupted by her husband, they agreed to ſtrangle him, which being done, they buried him under a dunghill in the cow-houſe. The man being miſs'd by his neighbours, and none ſuſpecting the wife of contributing to his abſence, aſſiſted her in her enquiries after him. In the mean time, one of the inhabitants of the village dream'd, that his neighbour Waters was ſtrangled, and buried under a dunghill in the cow-houſe; and telling his dream to others, it was reſolved the place ſhould be ſearch'd, which was accordingly done, and Waters's body being found there, and ſome other concurring ſuſpicions appearing, the wife was apprehended, and confeſſing the truth, was executed. *Baker's Chron.*

A young butcher, who lived with and ſerved his mother near Smithfield Bars, wanting money to ſupply his extravagant expences, and his mother refuſing to give it him, he took his opportunity,

tunity, cut his mother's throat as ſhe lay ſleeping in her bed, took away twenty pounds, and hired a Graveſend boat at Billingſgate to carry him down to Tilbury Hope, pretending he was going to buy cattle at a fair in Eſſex. The watermen's names were Smith and Gurney, who perceiving he had money, agreed to cut his throat, and ſhare it between them; which being done, they threw him over-board, waſhed their boat, and landed at Graveſend. This murder was concealed ſeveral years, till the murderers falling out at a game at ſhuffle-board, and hot words ariſing, one of them ſaid to the other, 'Thou know'ſt, rogue, it lies in my power to 'hang thee, for murdering a man between London and Graveſend.' 'And if thou doſt, re-'plied the other, thou ſhalt hang for company, 'for thou didſt waſh the blood out of the boat, 'and hadſt thy ſhare of the money.' Upon which being ſeized, they confeſſed the fact, were tried, convicted and condemn'd at Maidſtone, and hang'd in chains on the water-ſide, a little above Graveſend. None of the butcher's relations knew what became of him, till this accident happen'd, and then the watermen deſcribing the man, and the time, it was known to be the butcher, who the ſame morning had murdered his mother. *Clark's Mirror.*

Parthenius, treaſurer to Theodobert king of France, having killed his dear friend Auſanius, and his wife; when no man accuſed, much leſs ſuſpected him guilty of ſuch a crime, providence ſo ordered the affair, that he diſcover'd it himſelf, after this ſtrange manner. As he was taking his repoſe in bed, he ſuddenly cried out,

'Help, help, or I am ruin'd to eternity.' And being demanded what made him in ſuch a terrible fright, he, between ſleeping and waking, anſwer'd, 'That his friend Auſanius, and his 'wife, whom he had murdered long ago, ſummon'd him to anſwer before the tribunal of 'God Almighty.' Upon which words he was apprehended, and upon conviction ſtoned to death. *Beard's Theatr.*

Two friends travelling together in the confines of Arcadia, when they came to Mægara, one took up his lodging in a friend's houſe, and the other in an inn. He that lodged with his friend, thought he ſaw in his ſleep his fellow-traveller begging his help againſt the inn-keeper, who was attempting to murder him; upon which he leap'd out of bed, with a reſolution to ſee after his friend, but conſidering further of it, he thought it but a dream, and went to bed again. He was no ſooner aſleep, but his friend appears a ſecond time wounded and bloody, ſaying, 'Revenge my death, for I am killed by the inn-'keeper, and am now carrying towards the 'gate in a cart covered with dung.' The man ſtill fancied it was a melancholy dream, and yet thinking it would be an unpardonable neglect if there ſhould be any truth in it, made haſte to the gate, and there finding a cart loaden with dung, as the apparition had told him, forced the cart to be unladen, and there to his ſorrow found the corps of his murder'd friend, for which the inn-keeper was proſecuted and hang'd. *Valer. Maxim.*

A woman living at St. Neots, returning from Elſworth, where ſhe had been to receive a legacy

gacy of 17 l. that was left her; and for fear of being robb'd, ty'd it up in her hair; and as ſhe was going home, overtook her next-door neighbour, a butcher by trade, but kept an inn, and lived in good repute. The woman was glad to ſee him, and told him what ſhe had been about; he asked her where ſhe had concealed the money? She told him in her hair. The butcher finding a convenient opportunity, took her off her horſe, cut her head off, put it into his pack and rode off. A gentleman and his ſervant coming directly by, and ſeeing the body moving on the ground, order'd his ſervant to ride full ſpeed forward, and the firſt man he overtook to follow him wherever he went. The ſervant overtook the butcher not a mile off the place, and asked him what town that was before them? He told him St. Neots. Says he, my maſter is juſt behind, and ſent me forward to enquire for a good inn for a gentleman and his ſervant; the murderer made anſwer, that he kept a good inn, where they ſhould be well uſed. The gentleman overtook them, and went in with them, and diſmounted; bidding his ſervant to take care of the horſes, he would take a walk in the town, and be back preſently. He went to a conſtable, and told him the whole affair, who ſaid that the butcher was a very honeſt man, and had lived there many years in great reputation; but going back with the gentleman, and ſearching his pack, the conſtable, to his great ſurprize, found it was the head of his own wife. The murderer was ſent to Huntingdon goal, and ſhortly after executed. *Univerſal Weekly Journal, March* 8, 1740.

Sir Walter Smith of Shirford in Warwickſhire, being grown an aged man, at the death of his wife, conſidered of a marriage for Richard his ſon and heir, then at man's eſtate; and to that end made his intentions known to Mr. Thomas Chetwin, of Ingeſtre in Staffordſhire, who entertaining the motion in the behalf of Dorothy his daughter, agreed to give 500 l. with her. But no ſooner had Sir Walter ſeen the young lady, but he became a ſuiter for himſelf, proffering 500 l. over and above the jointer ſhe was to have had with his ſon, if ſhe would conſent to marry him. This ſo wrought upon Mr. Chetwin, that he effectually perſuaded his daughter to accept of the offer, and they were married accordingly. Not long after ſhe conſented privately to receive the addreſſes of one William Robinſon of Drayton-Baſſet, a gentleman of twenty-two years of age. And being impatient of all that might hinder her full enjoyment of him, ſhe contrived how to get rid of her husband. And having corrupted her waiting-woman, and a groom of the ſtable, ſhe reſolved, by their help, and the aſſiſtance of Robinſon, to ſtrangle him in his bed; and though the latter came not on the appointed night, ſhe ſtill reſolved to accompliſh what ſhe had intended; for watching her husband till he was falling aſleep, ſhe called in her accomplices, and putting a long towel about his neck, cauſed the groom to lie upon him, to keep him from ſtruggling, whilſt herſelf and the maid, pull'd the towel, and ſoon ſtop'd his breath. Having thus diſpatched the work, they carried him into another room, and there placed him upon a cloſe-ſtool. Soon after

the

the maid and the groom being got ſilently away, the wife made an outcry in the houſe, wringing her hands, pulling her hair, and weeping extremely; pretending that miſſing him ſome time out of bed, ſhe went to ſee what was become of him, and found him in that poſture. By this pretended ſorrow, ſhe prevented all ſuſpicion of his violent death. Not long after ſhe went to London, ſetting ſo high a value upon her beauty, that Robinſon became neglected. Near two years paſſed before this deed of darkneſs was brought to light, when it happened in the following manner: The groom before-mentioned was taken into the ſervice of Mr. Richard Smith, ſon and heir to the murdered knight, and attending him to Coventry, where having drank to exceſs, he took his maſter aſide, and upon his knees ask'd him forgiveneſs for acting in the murder of his father, declaring at the ſame time the particular circumſtances of it. Whereupon Mr. Smith diſcreetly gave him good words, but deſired the people there to have an eye to him, that he might not eſcape, when he had ſlept and conſidered what might be the iſſue thereof. But notwithſtanding this direction, he fled away with his maſter's beſt horſe, and riding quickly into Wales, attempted to go beyond ſea; but being hindred by contrary winds, after three eſſays to launch out, was ſo happily purſued by Mr. Smith, who ſpared no coſt in ſending to ſeveral ports, that he was taken and brought priſoner to Warwick; as was alſo the lady and her gentlewoman, all of them with great boldneſs denying the fact; and the groom moſt impudently charging Mr. Smith with endeavouring to corrupt him to ac-

cuſe the lady (his mother-in-law) falſely, to the end he might get her jointure: But upon his arraignment (ſtruck with the apprehenſion of his guilt) he publickly acknowledg'd it, and juſtified what he had ſo ſaid to be true, to the face of the lady, and her maid, who at firſt, with much ſeeming confidence, pleaded their innocence; but at length, ſeeing the particular circumſtances thus diſcovered, they both confeſſed the fact; for which having judgment to die, the lady was burnt at a ſtake, near the Hermitage on Woolvey Heath, (towards the ſide of Shirford lordſhip) and the groom with the maid ſuffered death at Warwick. This murder was committed May the 15th, 1554. *Dugdale's Antiq. of Warwickſhire.*

CHAP. LXXXIV.

Nature's defects in ſome parts, ſupplied by others.

LOUD and common have been the complaints againſt nature, repreſenting her as a ſtep-dame to mankind, but as a natural and indulgent parent to other creatures. We, ſay they, are brought forth with pain, and by our early cryings fortel our future miſeries. We are often miſhaped in our births, defective in our parts, and ſometimes monſtrous, whereas other creatures are born with eaſe, ſport and play as ſoon as they come into the world, and are very rarely deformed; but theſe complaints are falſe and ungrate-

gratefully attributed to nature, who, as ſhe is generally kind and obliging to all her creatures, leaving none without neceſſary means for the conſervation of their beings, ſo in a ſpecial manner has ſhe carried it with a motherly tenderneſs to mankind above other animals, for if ſhe fails in her firſt intentions, which are always well deſigned, ſhe makes ſuch after-proviſions to ſupply ſuch defects, as we cannot contemplate without admiration, and even ſilences the complaints of her infirm productions; when other creatures, for want of reaſon, are incapable of applying ſuch helps as ſhe has provided.

Thomas Schiveiker, of Combourg in Germany, a perſon well deſcended, was born without arms, and yet with his feet could perform what any other man could do with his hands. Having ſet himſelf upon a ſeat, equal with the height of the table, he took a knife with his feet, cut bread and meat, and carried it to his mouth with his feet, as likewiſe he did the cup, when he had a mind to drink, and that as readily as other people do with their hands. After dinner, to give us (ſays my author) other ſpecimens of his dexterity this way, he writ ſeveral copies of letters in the Latin and German tongues, ſo exquiſitely fair, and in ſtrait lines, that we were all ambitious of having ſome of them, to keep as extraordinary rarities. Upon our requeſts he made ſeveral good pens with a penknife, and preſented them to us. While he was employed in theſe things, I made particular obſervation of the make of his feet, and ſaw his toes were long, and fit to lay hold of any thing. The emperor Maximilian being in his progreſs in that country, had

had a curioſity to ſee him, and being pleaſed to ſee how nature had ſupplied her own defects, preſented him with a gratuity agreeable to his imperial dignity. The ſame author gives us a relation of another German born without arms, that could flouriſh a ſword over his head, fling javelins at ſuch a certainty that he commonly hit the mark; and all other offices of the hands he perform'd with his feet. He was afterwards broken upon the wheel, for ſeveral robberies and murders he had committed. *Camor. hor. ſubſiſciv.*

Mr. Criſpe, brother to Sir Nicholas Criſpe, had been totally deaf a long time, but had attained to ſuch a knowledge of what men ſpoke, by the motion of their lips, that he was admired by all that knew him. When Sir Alexander Cary was beheaded on Tower-hill, this Mr. Criſpe preſſed through the crowd to get near the ſcaffold, and Mr. Huſt, an officer in the city train-bands, bid him forbear, till being told who he was, and then made him room. When Sir Alexander turned himſelf to ſpeak to the people, Mr. Criſpe fix'd his eyes ſo ſteadily upon the motion of his lips, that he carried away the ſubſtance of his ſpeech, and declared it to ſeveral perſons. *Clark's Lives.*

A German, who had been blind from the ſeventh year of his age, took ſuch delight in making muſical organs, that in time he grew to be an excellent artiſt. Frederic duke of Wirtemberg, ſays my author, ſhewed me an organ of exquiſite workmanſhip, that was of this blind man's making. I heard the artiſt himſelf play upon it, who made excellent muſic. Looking upon

upon his eyes, I could ſee no imperfection in them; but was convinced that he was really blind, becauſe he could work in the dark. He could diſcover the different ſorts of wood he uſed in his work, by the touch only. *Plat. Obſer.*

I was credibly inform'd, ſaid Antonius de Palermo, by king Alphonſus, of a certain Sicilian that was born blind, that often followed him a hunting, and would ſhew the huntſmen, who had the perfect uſe of their eye-ſight, the lodgments and retreats of the beaſts of game, when they themſelves were at a loſs. He further ſaid, that the ſame blind perſon having by his parſimony got together the ſum of five hundred crowns, and for fear of loſing them, buried them in the ground near his habitation; but being ſpied by a neighbour, and particular friend and acquaintance, as ſoon as the blind man was gone, he made bold to take it away. A ſhort time after, the blind man going to viſit his treaſure, found to his great grief and diſappointment, that ſome body had overſeen him, and put the cheat upon him, which made him almoſt loſe his ſenſes, for he was a very covetous man. At length, recovering the better uſe of his intellects, he concludes, that none could put this abuſe upon him, but his particular acquaintance aforenamed: Whereupon he makes him a viſit, and tells him he came to ask his advice in a matter of importance. I have, ſays he, a thouſand crowns, that I have no preſent occaſion for; half of them I have already hid in a very ſafe place, and the other half I know not what to do with; what think you, may not I venture to lay them with the former? His friend by all

means commended his prudent reſolution, and with all imaginable diligence carried back the five hundred crowns he had taken away, in hopes of having the whole thouſand crowns together. A while after the blind man goes to the hole, and finding his money there again, carries it to his own home; and after he had lock'd it up in his cheſt, goes to his acquaintance, and merrily told him, 'That the blind man ſaw better than he that had the perfect uſe of his eye-ſight.' *Camerar. hor. Subciſ.*

It is reported of count Mansfield, that notwithſtanding he was ſtone blind, he could diſtinguiſh colours only by the touch; and in the Philoſophical Tranſactions of the Royal Society, we have many examples of perſons that could diſtinguiſh any one colour from another, and name what they handled only by feeling, without the help of ſight. *Bartholin. Hiſt. Anatom.*

CHAP. LXXXV.

Of ſleep-walkers, &c.

SOME perſons that love to amuſe the world with the notion of apparitions, and the walking of ſpirits, will needs attribute walking in ſleep to ſome good or bad ſpirit, which, inſinuating itſelf into the body, governs it at pleaſure; whereas, in truth, we ſhould aſcribe it to the imagination, which receives the impreſſion of objects in a very great degree; ſo that they are conſtrained to move, and go towards the things repreſented, and

and not to wake, tho' they ſwim over rivers, (of which there have been examples) by reaſon of the great quantity of thick and glutinous vapours that ſeize the brain, obſtructing its outlets, and may be helped on by a great quantity of ſubtile ſpirits, quickneſs of wit, a habit and cuſtom of doing ſome action. Beſides, extraordinary motions may as well be referred to dreams, as any other motions which are made in ſleep, conſidering they come from the ſame cauſe, are made by the ſame organs, and differ not but in degree, the one being made by a bare repreſentation of the ſpecies, and the other by a ſtrong impreſſion of the imagination. So that to me it appears no more a wonder for a man to riſe out of his bed, walk, get upon the ridge of a houſe, climb a tree, and do other like things without waking, than it is to ſee another dreamer talk in his ſleep, laugh, cry, ſtir his arms and legs, ſtrike, kick and quarrel; both being led to it by the ſame means.

A young man, in whoſe conſtitution choler was too predominant, roſe out of his bed faſt aſleep, took a ſword in his hand, opened the doors, and muttering to himſelf as if he was much enraged, went into the ſtreet, and quarrelled alone, making ſeveral paſſes as eagerly as if he had been duelling with an enemy, till, by a ſlip of his foot, he fell down and wounded himſelf in the breaſt with his ſword. Hereupon awaking terribly frighted with the wound, that miſſed but a little of taking away his life, and being apprehenſive that theſe night-walkings would one time or other be fatal to him, he

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applied himſelf to me, ſays my author, and was cured. *Zacut. Luſitan. prax. admirand.*

Henricus ab Heeres gives us a relation of a young man, much addicted to poetry, while he was in a famous academy, who cudgelling his brains, one whole day, in making, correcting and blotting out again his compoſitions, and not being able to pleaſe himſelf, was forced to leave many gaps and ſpaces till a more lucky ſitting. But riſing faſt aſleep in the night, he opened his desk, fell to writing, and filled up the chaſms, read aloud what he had written, laugh'd heartily at what pleaſed him, and called his bedfellow to do the like; then put off his ſhoes and cloaths, ſhut his desk, and laid his papers in the ſame poſture he had found them, went to bed again, and ſlept till he was called up, utterly ignorant of what he had done in the night-time. In the morning returning to his ſtudies, and finding his verſes filled up with his own hand, he was greatly ſurprized, and in the utmoſt perplexity, till his fellow-ſtudent acquainted him with what he had done. Some time after he left the ſchools, and betaking himſelf to a wife, was haunted with the ſame infirmity, would riſe in the night, take the child out of the cradle, walk about the houſe with it, and anſwer any queſtion truly, that his wife would ask him. About the 40th year of his age, to his great ſatisfaction, this cuſtom left him, unleſs he had drank hard over night. His wife and whole family, that had ſeen him walking, reading and writing, affirm'd that he ſpoke as plainly as if he had been awake, and that his eyes were open all the time, of which he was wholly ignorant, and ſincerely pro-

proteſted he ſaw not at all, and remembred nothing of what they ſaid he had done. *Henric. ab Heer. Obſer. Medic.*

An Engliſhman in Paris roſe out of his bed in his ſleep, unlock'd the doors where he lodg'd, and taking his ſword in his hand, walked down to the river Seine, where, meeting with a boy, he killed him, put up his ſword, and return'd to his bed ſtill faſt aſleep; and in the morning remember'd nothing of the evil he had done. *Schot. Phyſ. curioſ.*

No leſs ſtrange is the hiſtory of a young gentleman, who was troubled with this infirmity, who roſe out of his bed in his ſleep ſtark naked, and taking his ſhirt in his hand, by the help of a cord, climbed up to the top of a high tower in the caſtle where he was, and there finding a neſt of magpies, put all the young ones very carefully in his ſhirt, and returned to his bed by the ſame way he came. Next morning when he waked, he told his brother, that in the night he dreamed he had robbed a magpie's neſt, and wondering what he had done with his ſhirt, bid his brother look about the room for it, but he not finding it, he roſe himſelf, and ſearching every where, at laſt found it with five young magpies wrapt up in it. *Schenck. Obſ.*

Gregorius Horſtius, in one of his epiſtles to Fabricius, relates the hiſtory of a young kinſman of his, that dwelt in the ſame houſe with him at Wirtemberg in Germany; that coming home one night full of drink, went to bed, and ſlept till about twelve o'clock, then roſe in his ſleep, and after walking about the room a while, went directly to the window to get out, the unuſual noiſe

noiſe that he made awaked Horſtius, who leapt out of bed, and run to ſee what it was that occaſioned it; but juſt as he came, the young man fell from the window into the paved ſtreet, where he expected he had been daſhed to pieces in his fall, but it proved better; for tho' he was much hurt and bruiſed, yet at length he recovered. *Fabric. Obſ. Chirurg.*

A young gentleman going down from London into the weſt of England, to the houſe of a very worthy gentleman, to whom he had the honour to be related; it fell out that the gentleman's houſe at that time happening to be full, by reaſon of a kinſwoman's wedding that had been lately kept there, he told the young gentleman that he was very glad to ſee him, and that he was very welcome to him; but, ſaid he, I know not how I ſhall do for a lodging for you; for my couſin's marriage has not left a room free, but one, and that is haunted; you ſhall have a very good bed, and all other accommodations. Sir, reply'd the young gentleman, you will very much oblige me, in letting me lie there, for I have often coveted to be in a place that was haunted. The gentleman very glad that his kinſman was ſo well pleaſed with his accommodation, ordered the chamber to be got ready, and a good fire to be made in it, it being winter-time. When bed-time came, the young gentleman was conducted up into his chamber, which beſides a good fire, was furniſhed with all ſuitable accommodations; and having recommended himſelf to the divine protection, goes to bed, where having lain ſome time awake, and finding no diſturbance, he fell aſleep; out of which he was awaked about

about three o'clock in the morning, by the opening of the chamber-door, and the coming in of ſome body in the appearance of a young woman, having a night-dreſs on her head, and only her ſmock on; but he had no perfect view of her, for his candle was burnt out. And tho' there was a fire in the room, yet it gave not light enough to ſee her diſtinctly. But this unknown viſitant going to the chimney, took the poker, and ſtir'd up the fire, by the flaming light whereof he could diſcern the appearance of a young gentlewoman more diſtinctly; but whether it was fleſh and blood, or an airy phantom, he knew not. This lovely appearance having ſtood ſome time before the fire, as if to warm her, at laſt walked two or three times about the room, and then came to the bed-ſide, where having ſtood a little while, ſhe took up the bed-cloaths, and went into bed, pulling the bed-cloaths upon her again, and lay very quietly. The young gentleman was a little ſtartled at this unknown bed-fellow, and upon her approach, lay on the further ſide of the bed, not knowing whether he had beſt riſe or not. At laſt, lying very ſtill, he perceived his bed-fellow to breathe, by which gueſſing her to be fleſh and blood, he drew nearer to her, and taking her by the hand, found it warm, and that it was no airy phantom, but ſubſtantial fleſh and blood; and finding ſhe had a ring on her fingers, he took it off unperceived; the gentlewoman being all this while aſleep, he let her lie without diſturbing of her, or doing any thing elſe, than only laying his hand upon her, to diſtinguiſh of what ſex ſhe was; which he had but

juſt

juſt time to do, before ſhe flung off the bed-cloaths again, and getting up walk'd three or four times about the room, as ſhe had done before; and then ſtanding a while before the door, open'd it, and went out, and ſhut it after her. The young gentleman perceiving by this in what manner the room was haunted, roſe up, and locked the door on the inſide, and then lay down again, and ſlept till morning; at which time the maſter of the houſe came to him to know how he did, and whether he had ſeen any thing or not? He told him there was an apparition appeared to him, but begg'd the favour of him that he would not urge him to ſay any thing further, till the whole family were all together. The gentleman comply'd with his requeſt, telling him, as long as he was well, he was very well ſatisfied. The deſire the whole family had to know the iſſue of this affair, made them dreſs with more expedition than uſual, ſo that there was a general aſſembly of the gentlemen and ladies before eleven o'clock, not one of them being willing to appear in her deſhabille. When they were got all together in the great hall, the young gentleman told them that he had one favour to deſire of the ladies before he would ſay any thing, and that was, to know whether any of them had loſt a ring? The young gentlewoman from whoſe finger it was taken, having miſſed it all the morning, and not knowing how ſhe loſt it, was glad to hear of it again, and readily own'd ſhe wanted a ring, but whether loſt or miſlaid, ſhe knew not. The young gentleman asked her if that was it, giving it into her hand, which ſhe acknowledging to be hers, and thanking

ing him, he turned to his kinſman the maſter of the houſe; 'Now, Sir, ſaid he, I can aſſure you, 'taking the gentlewoman by the hand, this is 'the lovely ſpirit by which your chamber is 'haunted.' And thereupon repeated what I have already declared. But I want words to expreſs the confuſion the young gentlewoman ſeem'd to be in at this relation, who declared herſelf perfectly ignorant of all that he ſaid; but did believe it might be ſo, becauſe of the ring, which ſhe perfectly well remember'd ſhe had on when ſhe went to bed, and knew not how ſhe loſt it. This relation gave the whole company a great deal of diverſion: For after all, the father declar'd, that ſince his daughter had already gone to bed to his kinſman, it ſhould be his fault if he did not next go to bed to his daughter, he being willing to beſtow her upon him, and give her a good portion: This generous offer was ſo advantageous to the young gentleman, that he could by no means refuſe it; and his late bedfellow hearing what her father had ſaid, was eaſily prevailed upon to accept of him for her husband. *Nocturnal Revels.*

One Samuel Chilton of Tinsbury near Bath, a labouring man about twenty-five years of age, of a robuſt habit of body, not fat but fleſhy, and of a dark brown hair, happened, on the 13th of May 1694, without any viſible cauſe, to fall into a very profound ſleep, out of which he could by no means be rouſed by thoſe about him, till after a month's time; when he roſe of himſelf, put on his cloaths, and went about his buſineſs of husbandry as uſual; he ſlept, eat and drank as before, but did not ſpeak a word, till about

about a month after. All the time he ſlept, victuals and drink ſtood by him, which were ſpent every day, and as was ſuppoſed, by him, tho' no perſon ſaw him eat or drink all the while; from this time he remained free from any drowſineſs or ſleepineſs, till about the 9th of April 1696, when he fell into his ſleeping fit again, as he had done before. After ſome days his friends were prevailed on to try what effect medicines might have upon him; and accordingly, one Mr. Gibbs, an apothecary, bled, bliſtered, cupped and ſcarified him, and uſed all the external irritating medicines he could think of; but all was to no purpoſe; and after the firſt fortnight, he was never obſerved to open his eyes; victuals ſtood by him as before, which he eat of now and then; but no body ever ſaw him eat or evacuate, tho' he did both very regularly as he had occaſion; and ſometimes they found him faſt aſleep with the pot in his hand in bed, and ſometimes with his mouth full of meat. In this manner he lay about ten weeks, and then he could eat nothing at all; for his jaw ſeemed to be ſet, and his teeth clinched ſo cloſe, that with all the art they uſed with inſtruments, they could not open his mouth, to put any thing into it to ſupport him. At laſt, obſerving a hole made in his teeth by holding his pipe in his mouth, they now and then poured ſome tent into his throat thro' a quill; and this was all he took for ſix weeks and four days, and of that not above three pints or two quarts. He had made water but once, and never had a ſtool all that time. On the 7th of Auguſt, which was ſeventeen weeks from the ninth of April, when he began

to

to ſleep, he awaked, put on his cloaths, and walked about the room, not knowing he had ſlept above a night; nor could he be perſuaded he had lain ſo long, till going out into the fields, he found every body buſy in getting in their harveſt; and he remember'd very well, when he fell aſleep, that they were ſowing their barley and oats, which he then ſaw ripe and fit to be cut down. There was one thing obſervable, that tho' his fleſh was ſomewhat waſted with lying ſo long a-bed, and faſting for above ſix weeks, yet a certain gentleman aſſured Dr. Oliver, that when he ſaw him, which was the firſt day of his coming abroad, he looked briſker than ever he ſaw him in his life before; and upon asking him, whether the bed had made him ſore, he aſſured this gentleman, that he never found that nor any other inconvenience at all; and that he had not the leaſt remembrance of any thing that paſſed, or was done to him all that while; ſo that he went again to his husbandry, as he was wont to do; and remained well from that time, till the 17th of Auguſt 1697, when in the morning he complained of a ſhivering and a coldneſs in his back; he vomited once or twice, and that ſame day he fell into his ſleeping fit again. Dr. Oliver going to ſee him, found him aſleep, with a cup of beer and a piece of bread and cheeſe upon a ſtool by his bed, within his reach; the Dr. felt his pulſe, which at that time was very regular; and alſo found his heart beat very regular too, and his breathing was eaſy and free; the Dr. only obſerved, that his pulſe beat a little too ſtrong; he was in a breathing ſweat, and and had an agreeable warmth all over his body;

then the Dr. put his mouth to his ear, and called him as loud as he could ſeveral times by his name, pulled him by the ſhoulders, pinched his noſe, ſtopt his mouth and noſe together, as long as he could without choaking him, but to no purpoſe; for all this time he did not give the leaſt ſign of his being ſenſible; the Dr. lifted up his eye-lids, and found his eye-balls drawn up under his eye-brows, and fixed without any motion at all; then the Dr. held under one noſtril, for a conſiderable time, a phial with ſpirit of ſal armoniac, extracted from quick-lime; then he injected it ſeveral times upon the ſame noſtril; and tho' he had poured into it about half an ounce of this fiery ſpirit, it only made his noſe run, and his eye-lids ſhiver and tremble a very little; the Dr. finding no ſucceſs with this, crammed that noſtril with powder of white hellebore, and ſtaying ſome time afterwards in the room, to ſee what effects all theſe together might have upon him, he never gave any ſign that he felt what the doctor had done, nor diſcovered any manner of uneaſineſs by ſtirring any one part of his body, that the doctor could obſerve. And after all theſe experiments, the doctor left him, being pretty well ſatisfied, that he was really aſleep, and no ſullen counterfeit, as ſome people ſuppoſed. Upon the doctor's relating what he had obſerved, ſeveral gentlemen from Bath went out to ſee him, and found him in the ſame condition the Dr. had left him in the day before, only his noſe was inflamed and ſwelled very much, and the lips and the inſide of his right noſtril was bliſtered and ſcabby, occaſioned by the ſpirit and the hellebore. About ten days after the Dr. had been

been to ſee him, Mr. Woolmer an apothecary finding his pulſe pretty high, drew about fourteen ounces of blood from his arm, tied it up again, and left him as he found him; and Mr. Woolmer aſſured the Dr. that he made not the leaſt motion in the world when he pricked him, nor all the while his arm was bleeding. Several other experiments were made by ſuch as went to ſee him from Bath, but to no purpoſe. The Dr. ſaw him again the latter end of September, and found him in the ſame poſture, lying in his bed; but now his pulſe was not ſo ſtrong, nor had he any ſweats as when the doctor ſaw him before. He tried him again, by ſtopping his noſe and mouth, but to no purpoſe; and a gentleman ran a large pin into his arm to the bone, but he gave no ſigns of his being ſenſible of what was done to him. In all this time the Dr. was aſſured, that no body had ſeen him either eat or drink, tho' they endeavoured it as much as poſſible; but that it always ſtood by him, and they obſerved that ſometimes once a day, and other times once in two days, all was gone. It was further obſervable, that he never fouled his bed, but always went to the pot. In this manner he lay till the 19th of November, when his mother hearing him make a noiſe, ran immediately to him, and found him eating. She ask'd him how he did? Very well, he ſaid, thank God. She asked him again, which he liked beſt, bread and butter, or bread and cheeſe? He anſwered bread and cheeſe. Upon this the woman overjoyed left him, to acquaint his brother with it; and both running ſtrait into the chamber to diſcourſe him, they found him as faſt aſleep as

ever, and they could not by any means awake him. From this time, to the end of January, or the beginning of February, he did not ſleep ſo profoundly as before; for when they called him by his name, he ſeemed to hear them, and become ſomewhat ſenſible, tho' he could not make them any anſwer. His eyes now were not ſhut ſo very cloſe, and he had frequently great tremblings of his eye-lids, upon which they expected every day when he would awake, which did not happen till about the time mentioned; and then he awaked perfectly well, remembering nothing that happened all the while. It was obſerved, that he was very little altered in his fleſh, only he complained, that the cold pinched him more than uſual, and ſo he preſently went to husbandry, as at other times. *Philoſophical Tranſactions.*

CHAP.

CHAP. LXXXVI.

That good and evil depend upon opinion.

MEN are tormented with the opinion they have of things, and not by the things themſelves. It would be a great victory for the relief of our miſerable human condition, if this propoſition were eſtabliſhed for a certainty throughout. For if evils have no admiſſion into us, but by the judgment we ourſelves make of them, then it would be in our own power to deſpiſe them, or to convert them to our advantage. If things ſurrender themſelves to our mercy, why do we not accommodate them to our benefit? If what we call evil and torment, is neither evil nor torment of itſelf, and that 'tis only our fancy that gives it that quality, it is in us to change and alter it, and it being in our choice, if there be no conſtraint upon us, we muſt certainly be very great fools, to take arms for that ſide which is moſt offenſive to us, and to give ſickneſs, want and contempt a nauſeous taſte, if it be in our power to give them a more grateful reliſh; and if chance ſimply provide the matter, 'tis for us to give it the form.

We hold death, poverty and grief for our principal enemies, but this death which ſome repute the moſt dreadful of all dreadful things, others call a ſafe harbour from the ſtorms and tempeſts of life! the ſovereign good of nature! the ſole ſupport of liberty, and the common and ſpeedy remedy

of all evils; and as ſome expect it with fear and trembling, others ſupport it with greater eaſe than life.

Theodorus told Lyſimachus, who threatned to kill him, 'Thou wilt do a brave thing to u-'ſurp the power of a Cantharides.' How many of the vulgar rout do we ſee led to execution, and that not a ſimple death, but mixed with ſhame, and ſometimes cruel torments, who appear with ſuch aſſurance, that we can obſerve no change from their ordinary condition, ſettling their affairs, ſinging, preaching to the people, and ſometimes ſallying out into jeſts. One that was carrying to the gallows, deſired the ſheriff's officers not to carry him through ſuch a ſtreet, leſt a merchant that lived there ſhould arreſt him for an old debt. Another told the hangman, he muſt not touch his neck, for fear of making him laugh, he was ſo tickliſh in that part. Another anſwer'd his father confeſſor, who promiſed he ſhould that day ſup with our Lord; 'Do you then, ſays he, hang in my room, for 'I would willingly faſt to day.' Another having called for drink, and the hangman having drank firſt, ſaid, 'He would not drink after him, for 'fear of catching the pox.' Every body has heard the tale of the Piccard, to whom, being upon the ladder, they preſented a whore, telling him, as the law of France ſometimes permits, that if he would marry her, they would ſave his life. He having conſidered her a while, and perceiving that ſhe halted, ſaid, 'Come, come, 'tie me up, tie me up, ſhe limps, and I abhor 'to ride a lame jade.' A like ſtory is told of a fellow in Denmark, that was condemned to loſe his

his head, and the ſame propoſal being made him on the ſcaffold, he refuſed it, becauſe the maid they offered him had hollow cheeks and a ſharp noſe. When Lewis XI. took the city of Arras, many of the citizens ſuffered themſelves to be hang'd, rather than they would ſay, 'God ſave the king.' Should I give you a catalogue of thoſe of all ſexes and conditions, who with reſolution have look'd death in the face, or voluntarily ſought it to avoid the evils of this life, and others for the hope of a better condition elſewhere, I ſhould never have done. *Montaign's Eſſays.*

Pain is look'd upon as the moſt tormenting thing in the world, and yet we may comfort ourſelves, that if pain be violent, 'tis but ſhort, and if long, nothing violent. That which makes us ſuffer pain with ſo much impatience, is not accuſtoming ourſelves to repoſe our chiefeſt contentment in the ſoul, that we do not rely upon her, who is the ſole and ſovereign miſtreſs of our condition. 'Tis the ſharpneſs of our conceit that gives the edge to our pains and pleaſure; therefore men ſhould oppoſe, and ſtoutly ſet themſelves againſt pain, becauſe in retiring and giving ground, we invite and pull the trouble upon ourſelves: for it is with pains as with ſtones, that receive a more ſprightly or a more languiſhing luſtre, according to the foil they are ſet upon, and pains have no more room in us than we are pleaſed to allow them. We are more ſenſible of a little touch with a ſurgeon's lancet, than of twenty wounds with a ſword in the heat of battle. The pains of child-bearing are very great, and yet there are whole nations that make nothing of it, as the Lacedæmonian

women. What alterations can you ſee in the Switzers wives of the French guards, ſaving that to day you ſee them trotting after their husbands with their children at their backs, that yeſterday they carried in their bellies. A poor Lacedæmonian boy having ſtole a fox, and hid him under his coat, rather endured the gnawing out his bowels, than to diſcover his theft. Cuſtom could never conquer nature, if we did not infect our minds with ſhadows, wantonneſs, negligence and ſloth, and by vain opinions and corrupt manners render it mean and effeminate; ſo that pain and grief are not in nature, but opinion. *Ibid.*

How many perſons have, by their own conſent, acquired both profit and preferments from cuckoldry, of which the bare name affrights ſo many people? The generality of men look upon abundance of children as a great bleſſing, and others think it as great a bleſſing to be without. That opinion gives value to things is manifeſt, ſince we never conſider either their virtue or their uſe, but only how dear they coſt us. Opinion gives value to the diamond, difficulty to virtue, ſuffering to devotion, and griping to phyſic. *Ibid.*

Epicurus ſays, That to be rich is no advantage, but an alteration of affairs. In plain truth, it is not want, but rather abundance that creates avarice. All external acceſſions receive taſte and colour from the internal conſtitution, as cloaths warm us, not with their heat, but our own, which they are fit to cover and keep in. *Ibid.*

Alex-

Alexander the Great having overcome the Perſian king Darius, and rifled his camp, he ſent an hundred talents of ſilver to Phocion, which were part of the ſpoils; who, inſtead of admiring the bounty of the donor, refuſed to accept the preſent, ſaying to the meſſengers, 'Why 'does Alexander beſtow ſo great a largeſs on 'me, rather than on the reſt of the Athenians?' 'Becauſe, ſaid the meſſengers, he looks upon 'you as his friend, and a very good man.' 'Why then, ſaid Phocion, let him give me leave 'to live as I am.' The meſſengers would not leave him ſo, but followed him to his own home, and told him it was a ſhame the friend of Alexander the Great ſhould live in ſuch a mean condition. Phocion ſeeing a poor old man go by, asked them, 'Whether they thought him in a 'worſe condition than that man?' 'Heavens 'forbid it ſhould be ſo, reply'd they.' 'Yet, 'anſwer'd he, that man lives with leſs than I 'do, is contented, and has enough. If I ſhould 'take the ſum of money, and not make uſe of 'it, 'tis the ſame thing as if I had it not? If I 'ſhould employ it in my own affairs, all the 'city would ſpeak evil both of the king and me. 'I have enough, becauſe I don't want, or wiſh 'for any more.' And ſo ſent back the preſent to Alexander, and by that act ſhewed himſelf to be richer that wanted nothing, than he that had ſuch large ſums to give away. *Plut. in Phocion.*

CHAP. LXXXVII.

Of oppreſſors and oppreſſion.

LIBERTY and property are ſuch eſſential requiſites to the well-being of every kingdom, and are ſo highly valued by all ſubjects, whoſe births and laws denominate them freemen, that there is no peace to be had without the enjoyment of them: Nay, ſo zealous are ſubjects to maintain them, that if they are once poſſeſs'd with a notion that the prince deſigns to invade their privileges, tho' they may be miſtaken in the matter, and the prince is miſrepreſented; yet he muſt never expect a good word or quiet hour after it. Their fears will ſupply the want of truth, and jealouſy will put ſwords into their hands by way of prevention. Oppreſſion makes wiſe men mad, and none but fools will bear it. A tyrant and oppreſſor is no leſs an enemy to himſelf than his ſubjects; for they ſeldom proſper, when inſtead of the prayers and bleſſings of the people, they are followed with nothing but their reproaches and curſes, for endeavouring to enſlave their perſons, and rob them of their properties. There are alſo men of much inferior rank to princes, that, to their power, are greater oppreſſors, and muſt expect a proportionable puniſhment. For the ſin is ſo hateful to God and man, that 'tis commonly retaliated upon them or their generation after them.

Lewis

Lewis XI. king of France, having been a terrible oppreſſor of his people by exceſſive taxes, and enforced contributions, uſed to ſay in merriment, that he was ſenſible of his error, but he would take time enough to repent of it before he died, that he might have nothing to anſwer for in another world; but if it had been real, as the reſolution was feigned and jocular, he had no time to even his accounts with heaven, for he was cut off by a ſudden death. *Frenchfield's Hiſt. Improved.*

The Epheſians baniſhed Hermodorus the philoſopher for this only cauſe, that he had the reputation of an honeſt man, and lived in great modeſty and frugality; the tenor of their decree was, that no man ſhould be a better husband of his eſtate than the reſt, or excel others in any particular, for if he did he muſt be forced into exile. *Cæl. Antiqu. Lect.*

John Cameron, biſhop of Glaſgow in Scotland, was ſo given to covetouſneſs, extortion, violence and oppreſſion, eſpecially upon his own tenants and vaſſals, he would ſcarce afford them bread to eat, or cloaths to cover their nakedneſs. But the night before Chriſtmas day, and in the middle of all his cruelties, as he lay in bed at his houſe in Lockwood, he heard a voice ſummoning him to appear before the tribunal of Chriſt, and give an account of his actions. Being terrified with this notice, and the pangs of a guilty conſcience, he called up his ſervants, commanded them to bring lights and ſtay in the room with him. He himſelf took a book in his hand, and began to read, but the voice being heard a ſecond time, ſtruck all his ſervants

with horror. The ſame voice repeating the ſummons a third time, and with a louder and more dreadful accent; the biſhop, after a lamentable and frightful groan, was found dead in his bed, with his tongue hanging out of his mouth, a dreadful ſpectacle to all the beholders. This relation being alſo made by Buchanan in the ſame terms, I thought fit to record it, as a remarkable example of God's judgment againſt the ſin of oppreſſion. *Spotſwood's Hiſt.*

Aſlan Paſha reſolving to perpetuate his name by erecting that ſtately moſque at Grand Cairo in Egypt, and yet with little or no coſt of his own, committed ſuch unparallelled barbarities upon the people of the countries round about him, to get money of them to begin and finiſh that noble ſtructure, that the complaints of his tyranny and oppreſſion being tranſmitted to the Turkiſh emperor, he ſent Ibrahim Paſha with letters to him, according to the cuſtom of that ſultan, wrapt up in black ſilk, the contents whereof were, 'As ſoon as this our ſervant ſhall 'come to thee, our will and pleaſure is, that 'thou immediately ſend us thy head by him to 'our city of Conſtantinople.' And thus the miſerable oppreſſor ended his hated life.

King William I. to accommodate himſelf for the pleaſure he took in hunting, deſtroyed thirty miles compaſs of ground in Hampſhire, demoliſhed thirty-ſix pariſh churches, and left all the inhabitants without houſe or land, to the ruin of thouſands of people, to make the New Foreſt in that country. But the juſt hand of heaven was viſible upon his poſterity for this oppreſſion and devaſtation; for in this very New Foreſt his

his two ſons, Richard by a peſtilential air, and William Rufus by the ſhot of an arrow, (whether caſual or premeditated is not yet determined) and his grandſon Henry, ſon of duke Robert, by hanging in a bough of a tree, came all to untimely deaths. *Hiſt. of England.*

John king of England, among his other vices, was a great tyrant and a cruel oppreſſor. He uſurped the crown from the true heir Arthur, ſon of Jeoffry Plantagenet, elder brother of king John, who being taken a priſoner at war, was baſely murdered, with many other noblemen, by the king's order. Without cauſe he repudiated his wife Avis, and married another. He fined the earls and barons in eight parts of their goods, for not going with him into Normandy, which he loſt by his tyranny and oppreſſion. He laid ſuch heavy taxes upon the whole kingdom, and ſo preyed upon the lives and eſtates of his ſubjects, to ſupport his deſperate courſes, as forced them to revolt. By violating the privileges, and ſeizing the demeſnes of the church, he ſet the whole clergy againſt him. The Welch having given him twenty-eight children as hoſtages, to ſecure their obedience, upon a cauſeleſs pretence, they were all hang'd at Nottingham in his ſight. A Jew refuſing to lend him ſo much money as he required, he cauſed every day one of his great teeth to be pulled out for ſeven days together; and then the poor Jew was content to give him ten thouſand marks of ſilver to ſpare the one tooth he had left. The ſame king aſſaulting the chaſtity of the daughter of Robert Fitzwater, called Maud the Beautiful, and being repulſed, he cauſed her to be poiſoned. But not

long

long after the king himſelf met with the ſame fate, being poiſon'd by a monk of Swineſtead abbey in Norfolk. *Baker's Chron.*

CHAP. LXXXVIII.

Of indulgent and ſevere parents.

A Religious diſcharge of relative duties is the true character of a man and a chriſtian; for though we are obliged to be kind and beneficent to all men, yet we muſt firſt begin at home; for he that takes no care of his own is worſe than an infidel. All men are not capable of making their children great, rich and learned; but all may be kind, indulgent, and do what they are able. Good words, kind looks, and wholeſome advice, tho' of value in themſelves, yet they coſt nothing in acquiring or beſtowing, and from him that is ſparing of them, nothing that's good can be expected. Men often complain of undutiful children, and indeed there are too many ſuch in the world; but parents would do well to conſider, whether their own covetouſneſs, frowardneſs, and a continued ſeverity was not the firſt occaſion of it. There is a neceſſity for a parent ſometimes to ſhew that he can be angry, and out of humour, upon a juſt provocation; but to be always ſo, is a ſign of very ill nature, and tacitely inſtructs the child in leſſons of diſobedience; for he that ſtudies to pleaſe, and finds his endeavours ineffectual, commonly runs into the oppoſite vices of ſtubborneſs and extravagancy. The duties are plain

plain on both ſides, and equally obliging: Children, be dutiful to your parents; and fathers, provoke not your children to wrath, leſt they be diſcouraged.

Charles the Great was ſo entire a lover of his ſons and daughters, that he would not go to dinner or ſupper, unleſs he had their company; and if at any time he had occaſion to travel, he always took them along with him. Being asked, why he did not provide husbands for his daughters, and ſend his ſons abroad to ſee the world, and accompliſh themſelves by a foreign education? He anſwered, that he loved them ſo tenderly, that he could not ſpare them out of his ſight. *Zuin. Theat.*

Syrophanes, a rich man in the territories of Egypt, was ſuch a paſſionate lover of his ſon, yet alive, that he kept a ſtatue of him in his houſe very carefully, and ſeldom a day paſſed over his head, but he made frequent viſits to it, if his ſon was from home; and if any of his ſervants had committed an offence, and lay under their maſter's diſpleaſure, to the ſtatue they fled for ſanctuary, and by adorning the image with flowers and garlands, commuted for their crime, and were admitted to pardon, and their maſter's favour. *Purchas. Pilgr.*

While Socrates was one day diverting himſelf in little childiſh paſtimes with his ſon Lamproclus, he was ſurprized, and tartly reprimanded by Alcibiades, for waſting his time in recreations, ſo much below the dignity of a philoſopher. 'Forbear your reproaches, ſaid Socrates, you have 'no ſuch great reaſon to laugh at a father for 'playing with his child, as you imagine, becauſe 'you

'you are a ſtranger to the parental endearments 'and affection which indulgent parents have for 'their children: Contain yourſelf within the 'bounds of modeſty, till you have the honour 'to be a father yourſelf, and then perhaps you 'will appear as ridiculous to others, as now I 'ſeem to be to you.' *Ælian. Var. Hiſt.*

Thus much of indulgent parents; I now proceed to ſevere ones.

Epaminondas being General for the Thebans, in their war againſt the Lacedemonians, and having ſome ſpecial buſineſs that called him to Thebes; at his leaving the army, he committed it to the care of his ſon Steſimbrotus, with a particular command not to fight the enemy till his return. The Lacedemonians uſed all their arts to draw him to a battle, and, among the reſt, reproached him with cowardice, which ſo enraged him, that, contrary to the commands of his father, he gave them battle, and gained a ſignal victory. When his father returned to the camp, and underſtood what had happened, he cauſed his ſon's head to be adorned with a triumphal crown, and then commanded the executioner to cut it off from his ſhoulders, for diſobeying command. *Plut. in Paral.*

Herod king of Judea, being informed of the birth of a new king of the Jews, to free himſelf from a competitor, cauſed a great number of innocent infants in and about Bethlehem to be murdered, and, among the reſt, a young ſon of his own; which being related to Auguſtus Cæſar at Rome, he ſaid, 'Twas better to be Herod's 'ſwine than his ſon;' alluding to the cuſtom of the Jews, who kill no hogs, their law prohibiting the eating of ſwine's fleſh. *Lipſ. Monit.*

Ar-

Artaxerxes king of Perſia had fifty ſons by ſeveral concubines, one of which named Darius, he made a king in his life-time, who asking his father to give him his beautiful concubine, called Aſpaſia, and being refuſed it, he encouraged all the reſt of his brethren to join with him in a conſpiracy againſt their father; which coming to his knowledge, put him into ſuch an extreme fury, as at once extinguiſhed both humanity and paternal affection, and cauſed them all to be put to death at the ſame time: By his own hand bringing an utter deſolation upon his houſe, by the deſtruction of ſuch a numerous iſſue. *Sabellic. Exemp.*

CHAP. LXXXIX.

Of patience, and power over our paſſions.

AS anger is a ſhort madneſs, ſo patience is a recollection of all requiſite virtues, that enables us to withſtand the aſſaults of the former, and to behave ourſelves like ſober and prudent men, fit for converſation and buſineſs. He that conquers kingdoms records his actions in the book of fame, as an illuſtrious hero; but he is a greater man that has ſubdued his own paſſions, becauſe it ſets him above the reach of envy, and vulgar impreſſions. Precipitation has ſpoiled many a well laid deſign, but patience and procraſtination ripens ſecrets, and perfects reſolutions. The crutch of time, ſays Gratian, accompliſhes greater things than the club of Hercules, and providence rewards

rewards with intereſt thoſe who have patience enough to attend her leiſure. Blind paſſion, rage and fury, render men unfit for buſineſs, and are never more injurious to thoſe that are poſſeſſed with thoſe unmanly qualities, than when they pretend to provocation; for that's the time to exerciſe the virtues of patience and magnanimity, and ſhews them fit to command others, becauſe they are maſters of themſelves. Imprudent haſte and inconſideration produce untimely births, but patience directed by prudence makes men great and ſucceſsful. It is a poor and diminutive character to be mild and affable, when nothing croſſes us, but to ſtifle our reſentments, when we are manifeſtly injured in body, goods or name, is a triple victory: It conquers our paſſions, ſhames our enemies, and gives a durable reputation.

King Henry VI. of England, among his other virtues, was celebrated for his chriſtian patience, inſomuch that when a rude fellow ſtruck him after he was taken priſoner, he made no other reply than, 'Friend, you are to blame to 'inſult a priſoner, thou haſt injured thyſelf more 'than me in ſtriking the Lord's anointed.' *Baker's Chron.*

Pericles, that famous, noble, wiſe Athenian general, being diſpatching public affairs in the market-place, an unmannerly, brutiſh fellow, employed himſelf all day in giving him ill language, and reviling him before the people; of which that great man, tho' it was in his power to have puniſhed him, took no notice, but went forward in his buſineſs till night, and then returned to his houſe, the fellow following him with the ſame reproachful language. Being come

to

to his houſe, and Pericles perceiving it was very dark, bid his ſervant light the fellow home, for fear he ſhould loſe his way. *Plut. in Peric.*

Caſimir duke of the Semdominians, and afterward king of Poland, playing with Johannes Cornarius a knight, one of his menial ſervants, and winning all his money, he was ſo enraged at his ill-fortune, that he ſtruck the prince over the face, and by the favour of the night made his eſcape; but the next day was apprehended and brought before Caſimir to receive his doom, who having well conſidered the matter, ſaid, 'My 'friends, this man is not to blame, the fault is 'wholly my own; for tho' being tranſported 'with paſſion at the loſs of his money, he aſ-'ſaulted me with violence, yet I gave the cauſe 'in miſdemeaning myſelf to play with a ſervant, 'and not chuſing a more agreeable gameſter; 'therefore, Johannes, take both my pardon and 'my thanks; thy correction has taught me to 'know myſelf better, and hereafter to keep my-'ſelf within the bounds of majeſty and decency,' and ſo diſmiſſed him. *Lipſ. Monit.*

Zenocrates making a viſit to Plato, when he was offended at a ſervant, whoſe fault was too great to go unpuniſhed, he requeſted Zenocrates to beat him, for he was unfit to do it himſelf, becauſe he was in paſſion. Another time going to ſtrike a ſervant, who run under the table to ſave himſelf, Plato ſaid to him, 'Come out, 'ſirrah, for fear I ſhould hit thee on the head.' *Laert.*

Arcadius, an Argive, had accuſtomed himſelf to give reproachful language in all places to Philip king of Macedon, for which at length he was forced

forced to fly; but being afterwards apprehended and brought before Philip, he treated him humanely and courteouſly, ſent him preſents to his lodgings, and ſuffered him to retire in ſafety. Afterwards he commanded his courtiers, who had urged the king to puniſh him, to enquire how he behaved himſelf among the Greeks, who telling him that the Argive had turned his ill words into praiſes of him: 'Look you now, 'ſays Philip, am not I a better phyſician than 'any, or all of you are, and know better how 'to cure a foul-mouth'd fellow than the beſt of 'you? Gifts appeaſe, but puniſhment enrages 'and opens the mouths of the multitude wider.' *Plut. Moral.*

Ptolomy king of Egypt, ſcoffing at an ignorant pedant, asked him who was the father of Peleus. 'I will tell you, Sir, ſaid the Grammarian, if you 'will tell me firſt who was the father of Lagus? A ſhrewd biting taunt; for Lagus was father of Ptolomy, and of a very obſcure original. This touched the king to the quick, but he ſeeing all about him offended at ſo rude and intolerable an affront, put it off with this modeſt reply, *viz.* 'By the ſame rule that kings give jeſts, they are 'obliged to take them.' *Ibid.*

When king Charles I. was taken by his guards from the high court of juſtice, to Sir Robert Cotton's houſe, as he paſſed down the ſtairs, the rude ſoldiers ſcoffed at his majeſty, blew the ſmoke of their tobacco in his face, (a thing which was always very offenſive to him) ſtrewed pieces of pipes in his way, and one more inſolent than the reſt, ſpit in his majeſty's face, which the king patiently wiped off with his handkerchief, without

without taking any further notice of the indignity; and as his majeſty paſſed further, hearing the ſoldiers, at the inſtigation of their officers, cry out, 'Juſtice, juſtice, execution, execution!' his Majeſty only ſaid, 'Alas, poor ſouls! for a 'piece of money they would do as much for 'their commanders.' *Hiſt. Engl.*

CHAP. XC.

Of peace, and ſuch as have been lovers of it.

SIN has ſo blinded the world ever ſince the firſt tranſgreſſion, that it has always miſtaken its true intereſt, and has crowned with laurels, and advanced to the titles of heroes and demigods, ſuch as have drank deepeſt in human blood, moſt contributed to the ruin of flouriſhing countries, and the depopulation of the univerſe; whilſt the lovers of peace, and promoters of terreſtrial happineſs, are remitted to the cold entertainment of their own virtues, tho' they have laid the greateſt obligations upon mankind. In this frantic age great mens ambitions, private intereſts and covetouſneſs, have put out the eyes of their reaſons, and overlaid the ſenſe of their duty, that as nothing ought to be more in our wiſhes, ſo nothing ſeems more remote from our hopes, than the univerſal peace of chriſtendom. Not that there is any impoſſibility in the thing, or any conſiderable difficulty, if all men, more particularly the moſt chriſtian king, were ſuch Chriſtians as they ought to be. But in

hopes

hopes the world will grow wiſer, and diſcern the excellency and benefit of peace before it is hidden from their eyes, I have ſet down the following example of ſome men, that have been ſo enamour'd of the beautiful virgin peace, that they have eſpouſed her for herſelf, without any deſign to make their fortunes by her.

The inhabitants of Borneo, one of the moſt conſiderable and largeſt iſlands of the Eaſt Indies, being 1600 miles in circumference, and divided into ſeven ſeveral kingdoms, have always lived in ſuch abhorrence of war, and entire love of peace, that they worſhip their monarch as Gods, while they preſerve them in peace; but if once they find them inclined to war, they deſert them, till they fall by the ſword of their enemies, and then, as ſoon as they are ſlain, fight againſt their enemies for the redemption of their liberties, and to enthrone another king, that will be a greater lover of peace than their laſt was. *Dinoth. Memor.*

Leo, the emperor ſucceeding Martianus, and beſtowing a largeſs of corn upon Eulogius the philoſopher, one of his eunuchs aſſumed the freedom to tell him, that ſuch a benefit would have been better beſtowed upon his ſoldiers. I would to God, ſaid the emperor, that the world were ſo peaceably inclined, that I might have no ſoldiers to beſtow any thing upon, that I might give all I could ſpare to learned and peaceable men. *Zuin. Theat.*

Phocion the Athenian was ſo renown'd a warrior, and attended with ſuch ſucceſs in all his enterprizes, that he was forty-five times choſen their general, by an univerſal concurrence of

voices, civil and military; and yet upon all debates about peace or war, he was ſtill againſt the latter, and perſuaded to peace, as the only thing that could render his country proſperous. *Plut. in Phocion.*

James king of Arragon was ſo averſe to the practice of litigious lawyers, that ſet people at variance, and multiplied vexatious ſuits, that complaints being made againſt Semenus Rada, a great lawyer, for countenancing ſuch abuſes in others, and perſevering in them himſelf, that he baniſhed him his kingdom, as unfit to live in a place to which he was ſo great an enemy. *Clark's Mirror.*

The lord-treaſurer Burleigh, a miniſter of ſtate to queen Elizabeth, and king James I. was wont to ſay, that he overcame envy and ill-will, more by patience and peaceableneſs, than by pertinacy and ſtubbornneſs, and that he managed his own private eſtate, without either ſuing or being ſued by any perſon whatſoever; which gave him a quiet life, and the good word of all men at his death. *Ibid.*

When the emperer Otho ſaw himſelf under a neceſſity of reſigning his imperial dignity, or ſupporting himſelf in it by ſpilling the blood of a great number of citizens; and being by ſome of his courtiers perſuaded to take the latter courſe, he ſaid, 'That his life was not of that 'value, as to raiſe a civil war in the ſtate to 'defend it.' And therefore peaceably reſign'd, and retired to a private life, to give his country quiet. *Eraſm. Apoth.*

The emperor Conſtantine preſiding in the council of Chalcedon, and receiving ſeveral pa-

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pers containing the differences in opinion and practice of divers Chriſtian biſhops, and the articles they mutually exhibited againſt one another, he folded them all up together, and, unread, committed them all to the fire; exhorted the biſhops to peace, love and unity, ſaying, he would refer their particular differences in opinion to be determined by God Almighty; and prayed them in the mean time to live and love like Chriſtian Brethren, as the only way to propagate that religion. *Fulgos.*

CHAP. XCI.

Of perfidy and treachery, and their juſt rewards.

THO' all men love the treaſon, yet they equally hate the traitor, for by the ſame reaſon he has betrayed one, he will do the ſame by another, if the chapman comes up to his price; therefore 'tis no new thing, nor, perhaps, without ſome colour of juſtice, if the ſame perſon that firſt employed the traitor, takes occaſion, after he has done his work, to ruin him for his own ſecurity, tho' he has been uſeful to his purpoſe in ruining others. He that has once, and avowedly expoſed his faith to ſale, will never be truſted afterwards. But ſome allowance muſt be given to men, that by inadvertency, or want of foreſight, are drawn into a party, and by fair pretences deluded for a while, and afterwards underſtand the deſigns of thoſe that engaged

gaged them, are wicked and unjuſtifiable; if out of remorſe of conſcience, and the ſafety of the ſtate, they detect thoſe that firſt brought them into the ſnare, they ought to be cheriſh'd and rewarded by the government, and not expoſed; for to detect traitors, who deſign to betray their country to a foreign power, is an act of juſtice, and neither perfidy nor treachery; becauſe the preſervation of the whole ought to be preferr'd before the intereſt and ſafety of a part. But thoſe that firſt decoy men into danger, and afterwards betray their friends for lucre, or out of cowardice to ſave their own lives; or hunt innocent men to death by forging plots and conſpiracies that never had being, but by ſubornation and perjury, are inexcuſable, and tho' they may be gratified with a penſion, and eſcape the hands of juſtice here, muſt expect the vengeance of heaven hereafter.

To whom ought not treachery to be hateful, when Tiberius refuſed it in a matter of ſo great importance to him? He had word ſent him out of Germany, that if he thought fit, they would by a doſe of poiſon rid him of Arminius, the moſt potent and implacable enemy the Romans had; but he made anſwer, 'That the people of 'Rome uſed to revenge themſelves of their ene-'mies by open ways, with their ſwords in their 'hands, and not clandeſtinely and by deceit.' *Montaigne's Eſſays.*

Some perſons have commanded a thing, who afterwards have ſeverely revenged the execution of it upon the perſon they employ'd. Jarpole, duke of Ruſſia, tamper'd with an Hungarian gentleman to betray Boleſlaus king of Poland,

either by killing him, or by giving the Ruſſians opportunity to do him ſome great injury. The Hungarian enters immediately upon the deſign, and inſinuated himſelf ſo luckily into the king's favour, that he made him of his council, and truſted him in public affairs, by which advantages, in his maſter's abſence, he betrayed Viſilicia, a great and rich city, to the Ruſſians, which was entirely ſack'd and burnt, and not only all the inhabitants of both ſexes, young and old, put to the ſword, but a great number of neighbouring gentry, that he had drawn thither to that wicked end. The duke's revenge being ſatisfied, and his anger appeaſed, and ſated with the effect of this treachery, he cauſed the Hungarian's eyes to be boared out of his head, his tongue to be pulled out of his mouth, and his privy-members to be cut off, for betraying his friend and benefactor. *Ibid.*

Antigonus perſuaded the ſoldiers, called Argyraſpides, to betray Eumenes their general into his hands. But after he had cauſed him ſo delivered to be ſlain, he himſelf would be the miniſter of divine juſtice, to puniſh ſo deteſtable a crime, and forthwith committed the ſoldiers that had done it into the hands of the governor of the province to be ſlain; ſo that of all that great number of men, not ſo much as one ever returned again into Macedonia. The better he was ſerv'd, the more wicked he adjudg'd it to be, and deſerving greater puniſhment. *Ibid.*

The ſlave that betrayed the place where his maſter P. Sulpitius lay concealed, was, according to the promiſe in Sylla's proſcription, made free for his reward; but by the public juſtice, which

which was free from any ſuch engagement, he was thrown headlong from the Tarpeian rock, and daſh'd to pieces. *Ibid.*

The Bohemians having, in a pitch'd field, obtain'd a victory, and killed Uratiſlaus, they deſtroyed his country by fire, and afterwards finding a young ſon of his, they deliver'd him up to prince Neclas the victor; who pitying the child, committed him to earl Duringus, who had been much favoured by Uratiſlaus, to take care of the child's education and ſafety; but he, like a perfidious traitor, ſome time after cut off his head with a ſcymeter, and carrying it to Prague all bloody as it was, preſented it to Neclas, ſaying, 'I have this day ſecured your title to the crown.' This child or you muſt have died; and now you may ſleep ſecurely, ſince your competitor to the kingdom is dead. The prince being aſtoniſh'd at ſuch a barbarous action, ſaid to Duringus: 'Treaſon cannot be leſſened by pretended 'good offices to a particular perſon; I com-'mitted this child to thee to preſerve, not de-'ſtroy; could neither my commands, nor the 'memory of thy friend Uratiſlaus, nor compaſ-'ſion to an innocent infant, reſtrain thee from 'ſo wicked an action? What was thy pretence 'to juſtify ſuch a horrid and premeditated mur-'der? Was it to oblige me, and make me ſit 'eaſy in the throne? Then 'tis fit I ſhould give 'thee a reward for thy pains, and ſo I will. 'Chuſe which of theſe three puniſhments thou 'wilt, for one of them thou ſhalt ſuffer, viz. 'either kill thyſelf with a poinard, hang thyſelf 'with a halter, or caſt thyſelf headlong from 'the rock of Viſgrade.' Duringus being under

a neceſſity to comply with this ſentence, hang'd himſelf upon an elder-tree hard by, which as long as it ſtood was called Duringus's elder-tree. *Camerar. oper. ſubſiſciv.*

King Edgar in his youth having heard great commendations of the extraordinary beauty of Elfrida, daughter of Ordgar duke of Devonſhire, ſent earl Athelwold to ſee her, and if ſhe anſwer'd the report, to demand her in marriage. He at firſt view liked her ſo extremely well, that he perfidiouſly to his maſter courted her for himſelf, and, with her parent's conſent, obtain'd her for his wife. Returning to court with but a ſlender character of her perſon and features, the king gave over the further proſecution of his amours; but at length the treachery coming to light, and the king enraged with the abuſe his favourite had put upon him, he diſſembled the ſenſe of the injury, and his own diſpleaſure, and pleaſantly told the earl, that on ſuch a day he intended to viſit him and his lady. The earl ſeemingly gave him aſſurance of a hearty welcome; but in the mean time bid his wife diſguiſe her beauty as much as poſſibly ſhe could, leſt the king ſhould fall in love with her. The lady that by this time was ſenſible how Athelwold had ſtept between her and the king, and willing to be a queen, without reſpect to her husband's injunctions, dreſſes herſelf againſt his coming with all the advantages that female arts could inſtruct her in, and it took effect: For the king being more inflamed with her beauty upon the ſenſe of the injury, in having been ſo long defrauded and robb'd of ſo charming a creature, reſolved not only to recover his intercepted right,

right, but to be revenged of the traiterous earl; and therefore appointing a day of hunting in Harwood foreſt, he drew the earl aſide, and ſtruck him into the body with a dart, of which wound he died immediately. The king without delay took Elfrida to wife, who, to expiate her late husband's death, tho' ſhe was not concern'd in it, covered the place where his blood was ſhed with a monaſtery of nuns, to ſing dirges over him. *Hiſt. of England.*

King Edward Ironſide having divided the kingdom of England, after the ſingle combat between himſelf and Canute the Dane; from being but half a king ſoon became none at all; for his traiterous brother duke Eric cauſed him to be murdered at Oxford, by thruſting up a ſword into his body, as he was eaſing nature. Having ſo done, Eric, in hopes to ingratiate himſelf into the favour of king Canute, preſents him at Glouceſter with his murdered brother's head, ſaying, 'All Hail, thou now ſole monarch of England, 'behold, here is the head of thy copartner, 'which for thy ſake I ventured to cut off.' To whom Canute made anſwer, 'And for this ſer-'vice I will advance thy head above all the 'peers of the kingdom.' And accordingly commanded his head to be cut off, and ſet on a pole upon the higheſt gate of London. *Hiſt. of Eng.*

CHAP. XCII.

Of perjury, perjur'd perſons, and their fate.

DIvine and human laws have left men no greater aſſurance of truth and fidelity than that of an oath, which ſhould be taken in ſincerity, and kept inviolably; but ſince corrupted and depraved nature has perverted theſe laws by wilful perjuries, skin'd over with equivocations, mental reſervations, or baſe ends, for the ſervice of a faction, or ſome private intereſt, the laws of prudence have preſcrib'd this remedy, not to truſt any man of noted falſhood, but upon very good grounds: For he that has once broken down the bounds of honeſty, and makes no religion of an oath, where his intereſt is concern'd; his ſear'd conſcience will never ſcruple to ſwear falſely, upon every advantageous occaſion. Others play with oaths, without believing they ſport with damnation; ſome oaths they will refuſe, to perſuade the world they are tender-conſcienc'd, but have never denied any oath that entitled them to a profitable office. But how much they are miſtaken, that in this manner jeſt with oaths, or ſerve themſelves by perjury, will appear by the enſuing inſtances, where vengeance has purſued them according to their merits.

Ludovicus ſon of Boſo, king of Burgundy, warring in Italy againſt the emperor Berengarius II. was beaten and taken priſoner; but Berengarius

garius (upon his taking an oath that he would never more diſturb the peace of Italy) gave him his liberty. Notwithſtanding that ungrateful prince, regardleſs of his oath and reiterated promiſes, in a ſhort time after invades Italy again, with a numerous army, and for a time committed great depredations; but being the ſecond time worſted and taken priſoner near Verona, his eyes were put out by the conqueror, and theſe words burnt in his forehead with a hot iron, 'This man was ſaved by clemency, and loſt by 'perjury.' *Zuin. Theat.*

Alfred, a nobleman, conſpiring with certain other confederates, to prevent king Ethelſtan from reigning, by putting out his eyes; the conſpirators being diſcovered, and Alfred denying his knowledge of it, was ſent to Rome to aſſert his innocency before Pope John X. where taking his corporal oath upon the altar of St. Peter, that he knew nothing of the plot againſt Ethelſtan, he fell down immediately, was carried out by his ſervants, and died in the ſpace of three days after. *Hiſt. of England.*

Earl Harold, ſon of Godwin, earl of Kent, putting to ſea in a ſmall boat, to take his pleaſure on the waters, a ſudden gale of wind ariſing, drove him upon the coaſt of Normandy, which duke William being acquainted with, and pretending a right to the crown of England, by promiſe from king Edward the confeſſor, when he ſojourned on that ſide the water; he detained Harold in cuſtody, till he had ſworn to make him king of England, after the death of king Edward then reigning, who ſwore accordingly; but when Edward died, without taking any cog-

nizance of his oath, Harold put the crown upon his own head, and excluded duke William, at which diſappointment William was ſo much offended, that he landed at Pemſey in Suſſex, gave king Harold battle; ſlew him, and ſixty ſeven thouſand nine hundred and ſeventy four Engliſhmen, and became monarch of the kingdom, by the name of William I. *Speed's Map.*

The Equi having enter'd into a league with the Romans, and bound their fidelity by ſolemn oaths; when they ſaw an advantage to enrich themſelves at the coſt of their allies, they broke their treaty, elected a general of their own, and ravaged the territories of the Romans: Hereupon ambaſſadors were ſent to them, to complain of their depredations, and to demand ſatisfaction; but the general of their army ſlighted the ambaſſadors, and bid them deliver their embaſſy to an adjoining oak. So I will, ſaid one of the ambaſſadors, and turning to the oak, ſaid, 'O ſacred 'oak, or what elſe appertains to the gods in this 'place, hear and bear witneſs of the perfidiouſneſs of this people, and favour our juſt com'plaints, that by the aſſiſtance of the Gods, we 'may be revenged of them for their notorious perjury.' This ſaid, the ambaſſadors returned, and the Romans ſending an army againſt the Equi, they overthrew them in an engagement, and utterly ruined that perjured nation. *Livy's Roman Hiſt.*

CHAP.

CHAP. XCIII.

Of pride and haughtineſs.

PRide well placed and rightly defined, is of ambiguous ſignification, ſays the late incomparable marquis of Hallifax; one kind of it is as much a virtue as the other is a vice: But we are naturally ſo apt to chuſe the worſt, that it is become dangerous to commend the beſt ſide of it. Pride is a ſly inſenſible enemy that wounds the ſoul unſeen, and many that have reſiſted other formidable vices, have been ruined by this ſubtile invader; for though we ſmile to ourſelves, at leaſt ironically, when flatterers bedaub us with falſe encomiums, tho' we ſeem many times to be angry, and bluſh at our own praiſes; yet our ſouls inwardly rejoice, we are pleaſed with it, and forget ourſelves. Some are proud of their quality, and deſpiſe all below it; firſt, ſet it up for the idol of a vain imagination, and then their reaſon muſt fall down and worſhip it. They would have the world think, that no amends can be made for the want of a great title or an ancient coat of arms. They imagine that with theſe advantages they ſtand upon the higher ground, which makes them look down upon merit and virtue as things inferior to them. Some, and moſt commonly women, are proud of their fine cloaths, and when ſhe hath leſs wit and ſenſe than the reſt of her neighbours, comforts herſelf that ſhe hath more lace. Some ladies put ſo

much weight upon ornaments, that if one could ſee into their hearts, it would be found that even the thought of death was made leſs heavy to them, by the contemplation of their being laid out in ſtate, and honourably attended to the grave. The man of letters is proud of the eſteem the world gives him for his knowledge; but he might eaſily cure himſelf of that diſeaſe, by conſidering how much learning he wants. The military man is proud of ſome great action performed by him, when poſſibly it was more owing to fortune than his own valour or conduct; and ſome are proud of their ignorance, and have as much reaſon to be ſo as any of the reſt, for they being alſo compared with others in the ſame character and condition, will find their defects exceed their acquiſitions.

The order of Jeſuits, which from very mean beginnings are grown the wealthieſt ſociety in the world, are ſo ſwelled with the tumour of pride, that tho' they are the moſt juvenile of all other orders in the Roman church, and therefore by their canons are obliged to go laſt in the ſhow on feſtivals, never go at all in proceſſion with other orders, becauſe they will not come behind them. *Fuller's Holy State.*

Aldred archbiſhop of York, in the reign of William I. having asked a favour of that monarch which he thought fit to deny, he, out of great pride and diſcontent was walking very haughtily out of the preſence; but the king being fearful, that by reaſon of his authority, the biſhop might create him ſome diſquiet, importuned him to ſtay, fell upon his knees, begged his pardon, and promiſed to grant his requeſt.

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The king kneeling all this time at the proud prelate's feet, the quality that were preſent, put him in mind of the indecency of the poſture, and told him he ought to give the king his hand to raiſe him up: 'No, ſays the archbiſhop, let 'him continue as he is, and know what it is to 'diſpleaſe St. Peter.' *Baker's Chron.*

King Edgar, ſole monarch of England, taking his progreſs to the city of Cheſter, thither ſummoned all the kings that held of him to do him homage; *viz.* Kered king of Scots, Malcolm of Cumberland, Maccuſe of the Iſles, five kings of Wales, Duſwal, Huwal, Griffith, Jacob, Judethil. And theſe he had in ſuch awe, that going one day into a galley, he cauſed each man to take his oar, and row him down the river Dee, while he ſat in ſtate in the ſtern, ſaying, 'That then 'his ſucceſſors might glory in being kings of 'England, when they had ſuch honour done 'them.' *Hiſt. Engl.*

King Henry II. of England, out of a tender parental affection to his ſon prince Henry, cauſed him, at ſeventeen years of age, to be crowned joint king of England with himſelf, and in compliment to him, on the feſtival of his coronation, ſet the firſt diſh on the table with his own hands, after the new king was ſat down: Upon which the archbiſhop of York pleaſantly ſaid, 'Be of 'good cheer, my beſt ſon; for no prince in the 'world has ſuch another ſervant to wait on him 'at his table.' To whom the young king haughtily anſwered, 'My father does no more 'than what becomes him; for he being only a 'king by the mother's ſide, ought to ſerve me 'who have a king to my father, and a queen to 'my mother.' *Polyd. Virgil.*

Simon Thurway, born in the county of Cornwal, was educated in one of our Engliſh univerſities, and from thence went to the academy at Paris in France, where he became ſo great a proficient in logic, that he carried the ſame from the reſt of the collegiates; he had a great memory, as great elocution, and knew all things but himſelf; but for want of that, was ſo blown up with pride, that a judgment followed it. At once he loſt his memory and judgment, walked up and down without reaſon or ſpeech, ſo that he ſcarce knew one thing from another, and inſtead of ſpeaking made a noiſe like the howling of a dog. *Ibid.*

All the virtue and famous conqueſts of Alexander the Great were clouded by his pride and inſolence. In contempt of king Philip, he would have Jupiter Ammon to be his father; deſpiſing the Macedonian habit, he dreſſed himſelf in the Perſian mode, and aſpiring to be more than man, would be worſhipped as a god. Thus at once abuſing the dignity of a ſon, the honour of a citizen, and the excellency of a man, in diſſembling himſelf to be what in truth he was not, even among thoſe who knew his original. *Lonic. Theatr.*

CHAP.

CHAP. XCIV.

Quarrels on ſlight occaſions often produce fatal conſequences.

HE was certainly in the right that ſaid, 'Man 'himſelf is a quarrel, and his different parts 'are always in a domeſtic war, without poſſibi-'bility of reconciliation till a grave ſweat cures 'him.' Therefore he that finds himſelf prone to that vice, ſhould carefully ſtop the firſt ſally of his emotions, and leave the ſubject that begins to be troubleſome, before it precipitates him into indecencies. He that ſtops not at the ſtart, will never be able to prevent the danger of the career, or keep himſelf from falling, if he cannot recover himſelf when he firſt begins to totter. They fall headlong that loſe their reaſon; for frailty does ſo far indulge itſelf, that it is unawares carried out into the deep, and can find no quiet port to anchor in. A man ſhould be an enemy to all contentions as much as lawfully he may, and I know not whether ſomething more; for 'tis not only liberal, but ſometimes advantageous too, a little to recede from one's right; for by this means a prudent and peaceable man, by doing himſelf a manifeſt injuſtice, has prevented a worſe being done him by proceedings at law, lawyers and judges.

A ſuit at law was commenced between the heirs of Sir Thomas Talbot viſcount Liſle, and the

the heirs of the Lord Berkley, about the right of certain lands and tenements near Wotton-Under-Edge, in the county of Glouceſterſhire; which ſuit began at the latter end of the reign of king Edward IV. and continued till the reign of James I. and then it was ended by arbitration; which was about one hundred and twenty years. *Cambden's Britann. Fuller's Worth.*

Two Italian brothers of the houſe of de Limino in Padua, diverting themſelves in the country, walked out for their pleaſures after ſupper, and gazing on the firmament, one merrily ſaid to the other, 'Would I had as many oxen as 'there are ſtars in the sky:' The other ſays, 'And would I had a paſture as large as the 'heavens; where then, ſaid he, wouldſt thou 'feed thy oxen? Where ſhould I feed them, 'ſaid his brother, but in thy paſture? But 'what if I would not give thee leave, ſaid the 'other?' Then I would take leave whether 'thou wouldſt or not. What, ſaid the other, 'in ſpight of my teeth? Yes, ſaid the other, 'in ſpight of all thou couldſt do to hinder me.' From this idle quarrel and inſignificant words, they proceeded to opprobrious language, and in that heat drew their ſwords and tilted at each other with ſo much fury, that they run one another through the body, and both died immediately. *Gamerar. Oper. Subciſ. Cent.*

John cardinal de Medicis and his brother Cartia, joining their hounds in hunting, and killing a hare, differing about whoſe dog made the firſt ſeizure, gave each other hard language, which the young cardinal reſenting, gave his brother a box on the ear, which Cartia returned with a wound

wound in the cardinal's thigh, of which he died immediately. In revenge whereof, a ſervant of the cardinals killed Cartia, and ſo Coſmo duke of Florence loſt two young princes and hopeful ſons for a trifle, *viz.* whoſe dog catched the hare. *Ib.*

In the reign of Claudius Cæſar, came great numbers of Jews from all parts to celebrate the paſſover at Jeruſalem, and certain cohorts of Roman ſoldiers being poſted about the temple as a guard to it, one among them diſcovering his privy parts, the Jews apprehended the uncircumciſed idolater did it in abuſe of their nation and religion, and therefore fell upon the ſoldiers with ſtaves, clubs and ſtones; the ſoldiers, on the other ſide, defended themſelves with their arms, till at laſt the Jews, oppreſſed with their own multitudes, and the wounds they had received, gave over the rencounter, but not before twenty thouſand of them were killed upon the ſpot in ſo fooliſh a quarrel. *Joſeph. Antiq.*

A quarrel happened in the reign of king Edward VI. about precedence, between Queen Catharine Parre, wife to king Henry VIII. and then married to the Lord Thomas Seymour admiral of England, and the dutcheſs of Somerſet, wife to the Lord Protector of England, and brother to the lord admiral. Theſe two ladies carried the quarrel ſo high, that at length they engaged their husbands in it, and ſo incenſed one againſt the other, that the protector gave way to the cutting off his brother's head, upon an impeachment in parliament; upon which he, as it were, laid his own head alſo upon the block; for if theſe two brothers had held together, which they did till the difference happened betwixt

twixt their wives, they had ſupported each other. The admiral's courage would have ſtrengthned the protector's authority, and the protector's authority might have indulged the admiral's valour; but depriving one another of theſe aſſiſtances, the one fell by his brother's authority, and the other not long after was ſacrificed to the duke of Northumberland's malice, and beheaded for felony.

There lived a few years before the Long Parliament near Clun-Caſtle in Wales, a good old widow that had two ſons grown to mens eſtate, who having taken the holy ſacrament on a firſt Sunday in the month, at their return home they enter'd into a diſpute touching their manner of receiving it. The eldeſt brother, who was an orthodox Proteſtant (with the mother) held it was very fitting, it being the higheſt act of devotion, that it ſhould be taken in the humbleſt poſture that could be, upon the knees; the other, being a Puritan, oppoſed it, and the diſpute grew high, but it ended without much heat. The next day being both come home to dinner from their buſineſs abroad, the eldeſt brother, as it was his cuſtom, took a nap upon a cuſhion at the end of the table, that he might be more freſh for labour. The Puritan brother, called Enoch Evans, ſpying his opportunity, fetch'd an axe, which he had provided it ſeems on purpoſe, and ſtealing ſoftly to the table, he chopp'd off his brother's head. The old mother hearing a noiſe, came ſuddenly from the next room, and there found the body and head of her eldeſt ſon both aſunder, and reaking in hot blood: 'O 'villain! cried ſhe, haſt thou murdered thy 'brother?' 'Yes, quoth he, and you ſhall after 'him.'

'him.' And ſo ſtriking her down, he dragg'd her body to the threſhold of the door, and there chopp'd off her head alſo, and put them both in a bag. But thinking to fly, he was apprehended and brought before the next juſtice of peace, who chanced to be Sir Robert Howard; ſo the murderer the aſſizes after was condemn'd, and the law could but only hang him, tho' he had committed matricide and fratricide. *Howell's Letters.*

CHAP. XCV.

Of reprovers, and reproofs well or ill reſented.

REproving is the office of a true friend, a benefit none can want, but thoſe that are diſpoſing themſelves to ruin, by concealing ſuch loads of guilt as in the end will be ominous. Great art is required to ſhoot the arrows of reproof, leſt they return and fall upon the archer's head, for want of conſidering the greatneſs of the perſon againſt whom they are levelled, the words, the time, the place, and many other circumſtances, are abſolutely neceſſary in the regular diſcharge of this duty. Reproofs are allowed to be warm, becauſe it diſcovers a certain zealous affection, which renders it grateful; but if it grows ſo hot as to ſcald off the skin of another's reputation, 'tis reproaching rather than reproving, which by all means ought to be avoided, even to perſons under the meaneſt circumſtances,

cumſtances, who, tho' they have no reputation, are yet tender in keeping up the belief of it in others. Another ingredient to make reproofs go down the eaſier, is, to ſpeak truth and expreſs love, for then nothing but a brute can reſent it. Above all, a man muſt be careful not to reprove a fault in another, that he is guilty of himſelf; for that admits of an unanſwerable return with ſhame and confuſion.

The married clergy of England being unwilling to part with their wives, and the biſhops rather loſing than getting ground upon that ſubject, the pope interpoſes his authority, and ſent John de Crema, an Italian cardinal, to bluſter the clergy out of their ſpouſes, who to that end having ſummoned the clergy to a meeting, briskly harangues before them in commendation of virginity; but being the ſame night taken in bed with a whore in London, he was reproach'd with his own oratory, told that marriage was better than whoring, and all he ſaid amounted to nothing. *Fuller's Church Hiſt.*

Otho emperor of Germany ſo indulg'd himſelf in his paſſion, that he did many things that he after ſeverely repented of. He had taken up a reſolution to deſtroy ſeveral great men, and was laying a train for them accordingly, wherein he wanted not the aſſiſtance of ill men and flatterers. An old courtier reſolving to prevent the effects of his fury, or add another life to be ſacrificed among the reſt, taking a convenient opportunity, thus addreſſed the emperor, 'Sir, you 'are put upon a very evil action, in deſigning 'the death of ſo many good and great men: 'Don't indulge your anger in every thing, firſt

'give

'give yourſelf time to conſider the action and 'the conſequences of it, and then act as pru-'dence and your true intereſt ſhall direct.' The emperor pauſed a while, and having overcome the firſt aſſault of his paſſion, ſaid, 'Since you 'are the firſt man that has had the courage and 'virtue to tell me my fault, I eſteem you the 'beſt man for doing it.' Whereupon he revoked his former purpoſes, received his nobles into favour, and well rewarded the old courtier. *German. Hiſt.*

Alexander the Great acquainting Philotas, one of his chiefeſt captains, and ſon of the incomparable Parmenio, that the oracle of Jupiter Ammon had acknowledg'd him for his ſon; Philotas return'd him anſwer, 'That he was 'glad to hear that he was received into the 'number of the Gods; but at the ſame time 'was ſenſible that their condition was very mi-'ſerable, who were obliged to live under one 'who thought himſelf more than a man.' But this freedom of ſpeech coſt him dear; for Alexander was never at quiet till he had accompliſh'd his death. *Quint. Curt. Clark's Lives.*

CHAP.

CHAP. XCVI.

Of retaliation, and ſuffering by ones own invention.

HE that contrives miſchief and injury to another, has all the reaſon in the world to expect it ſhould return upon himſelf; for prevention of which we ſhould have recourſe to that golden rule, 'To do nothing to others 'which we would not have retaliated upon our-'ſelves.' We are all made of the ſame mould, obnoxious to the ſame difficulties and dangers, and therefore had need to tread warily, leſt we open a pit for ourſelves to fall into. Little did Hamon think that he was erecting a gallows for himſelf, when he ordered one to be made for Mordicai. Stateſmen are often catch'd in the ſnares they lay for others, and undutiful children puniſh'd by the iſſue of their own loins; for notwithſtanding all their fancied immunities from danger, God often interpoſes, and retaliates the ſame meaſure to them which they heaped upon others.

Perillus the Athenian, to ingratiate himſelf with the tyrant Phalaris, who delighted in inflicting ſtrange kind of torments, preſented that Sicilian murderer with a brazen bull, which being heated by fire, and criminals put into it, ſhould roar like a bull, without any perception of a human voice; but when he came to expect the reward for his invention, the tyrant commanded

manded him to be put into it, to give the firſt trial of his own art, and accordingly was roaſted to death. *Sabel. Ex.*

None of the murderers of Julius Cæſar ſurvived him three years, but all underwent violent deaths, ſome by ſhipwreck found the death they were flying from, others in battle, and ſome of them gave themſelves their death, with the ſame poinards with which they murdered Cæſar. *Sueton. in Julio.*

Hermotimus being taken priſoner in war, was ſold to Panionius of Chios, who barbarouſly made him an eunuch, as he did all the fair boys he could purchaſe, and ſold them at Sardis, or in the city of Epheſus. Hermotimus was ſold among others to king Xerxes, and ſoon grew into his favour above all other eunuchs. The king leaving Sardis to war againſt the Græcians, Hermotimus travelling into the country, met with Panionius, and aſcribing his good fortune to the trick he had plaid him, promiſed to promote him to great honours, if he and his family would come and dwell in Sardis. Panionius accepted the favour, and went thither with his wife and children. Hermotimus having him in his power, reproaches him with his baſe and inhuman way of traffic, compelled the father with his own hands to geld his four ſons, one after another; and when that was done, made the children geld their father Panionius, and then ſent them home again. *Herodotus.*

England being embroiled in troubles in the ſeventh year of king Stephen, Robert Marmyon, whoſe reſidence was the caſtle of Tamworth, and a profeſſed enemy to the earl of Cheſter, ſeized

ſeized and fortified the monaſtery of Coventry, making deep trenches in the circumjacent fields, and cover'd them ſo artificially, that they were not to be ſeen, to entrap the enemy in their approaches to the garriſon; but ſo it fell out, that he ſallying out upon the earl of Cheſter's ſoldiers, and forgetting where the places were digg'd, fell with his horſe into one of the pits himſelf, and being ſurprized by a common ſoldier, he cut his head off, and preſented it to the earl of Cheſter. *Dugdale's Antiq. of Warwickſhire.*

In the reign of Henry VIII. it was obſerved that the lord Cromwell was very forward in encouraging bills of attainder, by which the offender was ſentenced to death, without being heard in his own defence; and it was his lot to fall by the ſame illegal methods: For a bill of attainder being brought into the houſe of lords againſt him, June 7, 1540, the king paſſed it the ſame day, archbiſhop Cranmer being abſent, who would have ſtoutly oppoſed it, as he did all of the ſame kind. He uſed all poſſible endeavours for his own preſervation, but the charms of Katharine Howard, the malice of the duke of Norfolk and biſhop Gardiner, prevailed ſo far, that after ſix weeks being a priſoner, he was barbarouſly beheaded on Tower-hill, the 28th of June 1540. *Hiſt. of England.*

CHAP.

CHAP. XCVII.

Of retirement from buſineſs, to the quiet enjoyment of one's ſelf.

THIS muſt not be underſtood of a ſullen, or affected ſolitude, wherein, they ſay, a man muſt either be a God or a devil; but a voluntary retirement from the noiſe and cares of worldly buſineſs, to ſerve God with the greater freedom, and fit one's ſelf for another world, by acts of penitence, reſtitution and ſatisfaction, which is the happieſt and moſt deſireable life in the world. Retirement is the end propoſed in all men's ſtudies, pains and travels. Ask the merchant the reaſon of all his hazards abroad by ſea and land, and he will tell you 'tis with a deſign at laſt, to anchor at home in a quiet harbour. Ask the ſoldier why he fights, and adds new dangers to what are paſt? And he reſolves you, that all his atchievements in the ſervice of his country, is, that at laſt he may end his days in peace. When the traveller has ſatisfied his eyes with variety of objects, and his intellects with foreign converſation, none ſeem ſo fond of a retirement as himſelf. How often do men of great honours and employments in the ſtate retreat to a private life, and having been ſurfeited with the noiſy affairs of the world, at length have found true contentment of mind in a happy retirement from public affairs?

Doris the Athenian philoſopher, who with great equity and juſtice had govern'd the commonwealth for the ſpace of ſix and thirty years, at length became ſo weary in tranſacting the public concerns, that he retired to his country-farm, a little diſtance from the city, and employing his time in the ſtudy and practice of agriculture, he lived in perfect peace and contentment fifteen years after, till he died. On the front of his country-houſe were theſe words engraved, 'For-'tune and hope adieu, I have found the true 'entrance to reſt and contentment.' *Treaſury of ancient and modern Times.*

The emperor Charles V. having reigned as king forty years, and emperor of Germany thirty ſix, and was all that time the darling of fortune; after he had formed three hundred ſieges, and gained more than twenty pitch'd battles; after he had made nine voyages into Germany, ſix into Spain, ſeven into Italy, four into France, ten into the Netherlands, two into England, two into Africa, and had eleven times croſſed the main ſea, and in all theſe expeditions was crowned with ſucceſs, except in the ſiege of Marſeilles, and the attack at Algiers: Yet this magnanimous prince, in the midſt of his full-blown glory, voluntarily reſign'd his imperial crowns to his brother Ferdinand, and firſt retired to a private houſe at Bruſſels, and thence to an hermitage in the monaſtery of St. Juſtus, about ſeven miles from Placentia in Spain, attended only with twelve ſervants, where diſclaiming the glorious names of Cæſar and Auguſtus, he would be called no otherwiſe than Charles. *Lipſ. Monit.*

Captain Similis, prefect of the palace to the emperor Adrian, having with ſome difficulty obtain'd leave to reſign his employment, retired into the country, where he lived a private and contented life ſeven years after his departure from court; at length finding that death began to aſſault his earthly tabernacle, he made his will, and ordered theſe words to be inſcribed on his tomb: *Similis hic jacet, cujus ætas quidem multorum annorum fuit, ſeptem tamen duntaxat annis vixit.* 'Here lies Similis, who indeed was of a 'great age, but lived only ſeven years.' *Fulgoſ.*

Albertus, a Dominic friar, for his great learning, was honoured with the title of Magnus, and made biſhop of Ratisbon by Pope Alexander IV. but he freely reſigned that wealthy biſhopric, and returned to his private ſtudies in Cologn. *Sympſ. Ch. Hiſt.*

In the reign of king Henry II. of England, Richard de Lucy, lord chief juſtice of England, reſigned his office, and became a canon in the abbey of Weſtwood. In the reign of king Henry III. Walter Maleclark, biſhop of Carliſle, reſigned that dignity, and wore the habit of a preaching friar: And in a preliminary diſcourſe before *Monaſticon Anglicanum*, we are informed of divers crowned heads, who out of pure devotion reſigned their ſovereignties, to take upon them the profeſſion of Monks. *Præfat. ad Monaſt. Anglic.*

Conſtantine III. king of Scotland, being over much fatigued and oppreſſed with the cares and troubles of a crown, abdicated his temporal dignities, and the government of his kingdom, and betook himſelf to a private retirement among the

Culdees in St. Andrews, in whoſe ſociety he continued till he died in the year 904.

CHAP. XCVIII.

Revenge, moderate and cruel.

REvenge is, by ſome, accounted a pleaſant cordial, but none that are wiſe or good, care to take it, becauſe it leaves an ill effect behind, by creating immortal feuds in mortal bodies; for he that pleaſes himſelf at firſt with a light revenge, will ſoon attempt greater, and keep up a quarrel that otherwiſe would ſecure him by its own death and extinction. To do right, and ſuffer wrong, is an argument of a great ſoul. Revenge is a great ſign of cowardice, when an enemy is at one's mercy. Thoſe that durſt not engage in the firſt act of danger, always run into the ſecond of blood and maſſacre. Execution in victories is commonly performed by the worſt part of an army. There is more bravery and diſdain in ſlighting a private enemy, and deſpiſing revenge, than in cutting his throat: Not that a man ſhould be inſenſible of an injury or affront; but that he ſhould not carry his reſentments too far, where a gentle chaſtiſement is ſufficient.

Philemon the comedian, had given his tongue too great a liberty in ſcoffing at Magas, the prefect of Paretonium, in a public audience, and not long after was caſt upon the ſhore by a ſtorm, where Magas was governor; who having notice of

of it, ſentenced him to loſe his head, and to that end being brought upon the ſcaffold, and his neck laid upon the block, the executioner, by private order, only gently touched his neck with his ſword, and let him go unhurt. Magas ſent after him ſome jack-ſtones and cockals, ſuch as children play with, bid him for the future ſport himſelf with thoſe trifles, and not with men's reputations; for he was ſatisfied in letting him know it was in his power to have puniſh'd him according to his merits; but bid him beware of a ſecond offence, leſt he fell into ſeverer hands. *Dinoth.*

A jeweller had cheated the wife of Galienus the emperor, in ſelling her glaſs and counterfeit gems for true jewels, of which ſhe complaining to her husband the emperor, the offender was convened before him, and the fact being proved, the man was dragg'd from his preſence, and condemn'd to be torn to pieces by a lion; but while the jeweller was under dreadful apprehenſions of this cruel death, and the people greedily expecting that a lion ſhould be let out of his den to devour him, the head of a man only appears from the den, who was a common cryer, and by the emperor's order proclaimed theſe words: 'He has plaid the cheat, and now 'is cheated himſelf.' *Wieri Opera.*

Flavius Veſpaſianus being forbid the court by Nero, a proud and impertinent courtier drove him out, and bid him go to Morbovia, giving him very ſaucy and reproachful language. But when Veſpaſian came to ſucceed to the empire, the ſame perſon, in great fear of death, or ſevere torment, came to beg his pardon, which

the emperor granted, taking no other revenge than a jeſt in his own dialect, and commanded him alſo to go to Morbovia. *Lipſ. Monit.*

An impudent aſtrologer having prognoſticated, that king Henry VII. ſhould die ſuch a year, the king ſent for him, and ask'd him if he was skilful in telling fortunes? To which he anſwer'd yes. Then the king ask'd him, if he ſaw no danger or misfortune near himſelf? He ſaid, no. The king reply'd, then thou art a fooliſh figure-caſter, and I am a greater artiſt in aſtrology than thou art, for I no ſooner ſaw thee, but I read thy deſtiny, that thou ſhouldſt be in priſon this night, and thou ſhalt experience the truth of my prediction, and ſo ſent him to Newgate. There he lay a while to cool his heels, and then the king ſending for him, demanded of him, if he could foretel by his art, how long he ſhould continue a priſoner. He anſwer'd no. Then ſaid the king, thou art an illiterate fellow, that canſt not foreſee either good or evil to thyſelf, and therefore I conclude thou canſt not tell any thing concerning me; and ſo ſet him at liberty. *Chetw. Hiſt. Collect.*

Mr. Wolſey, afterwards cardinal Wolſey, when reſiding at his living at Lymington, was committed to the Stocks, by Sir Amias Pawlet, juſtice of the peace, for drinking to exceſs, as 'tis ſaid, at a neighbouring fair, and occaſioning ſome diſorders. But afterwards arriving to various honours, particularly to that of lord chancellor, and ſtill retaining the impreſſion of the diſgrace, ſent for Sir Amias, and after a ſevere reprimand, ſtrictly enjoined him not to go out of town without ſpecial licence. For five or ſix years the knight

knight was confined by the chancellor's order in the Temple, where he ſought to mitigate the reſentments of this great miniſter, and to prepare a way for the recovery of his liberty, by adorning the gatehouſe next to the ſtreet with his arms, his hat, and other badges of diſtinction, proper to him as cardinal. But whether the cardinal was appeaſed by this ſacrifice, whether the knight was at laſt freely diſcharg'd, or on account of any other ſubmiſſion, doth not diſtinctly appear; this is certain, that Sir Amias continued ſeveral years under confinement, before his diſcharge could be effected. *Fiddes's Life of Card. Wolſey.*

There are others of an inferior claſs, who are by nature implacable, by practice extraordinary revengeful, and guilty of the greateſt barbarities, being unable to ſet any limits to their diſpleaſure, or confine their anger within the bounds of reaſon.

A noble Spaniard, who kept his reſidence in a caſtle in the iſland of Majorca, in the Mediterranean ſea, among other domeſtics had a Negro ſlave, whom for ſome miſdemeanor he had ſeverely corrected, which put the villainous Moor upon ſtudying a revenge, which he ſoon found an opportunity to practice. His maſter and the reſt of the family being abſent, he made faſt the door againſt him; and at his lord's return, and demanding entrance, he reviled him with ill language, violated the honour of his lady, threw her and two of his young children out of the caſtle-windows, and ſtood ready to do the like to his third and youngeſt child. The miſerable and diſconſolate father, who had thus beheld the

barbarous deſtruction of his whole family, beg'd his ſlave, with tears in his eyes, to ſpare the life of that little one, which the cruel Mooriſh villain refuſed to do, unleſs the father would cut off his own noſe, which the tender and compaſſionate father comply'd with, and had no ſooner perform'd it, but the barbarous murderer caſt the infant down headlong, and then himſelf, to avoid falling into the hands of juſtice. *Treaſury of ancient and modern Times.*

Vitellius roſe to be emperor by ſervile flattery, and ſquander'd away the public treaſure in riotous feaſting; he eat four times a day, and every meal coſt ten thouſand crowns. He was tyrannical and cruel, deſtroy'd the nobles, and murdered his own mother; for which inhuman actions his armies revolted. And upon the coming of Veſpaſian, the Roman people ſeized him, bound his hands behind him, put a halter about his neck, tore his garments, and threw him half-naked into the Forum. They gave him the worſt words they could invent, as he was dragg'd thro' the ſtreet called the Sacred Way. They propt up his chin with the point of a ſword, that his face might be ſeen, and ſcorn'd by all men. Some caſt dirt and filthy dung upon him; others called him incendiary and gormandizer; and at laſt cruelly put him to death at the Gemonies, by little blows, and by ſlow degrees; and from thence he was drawn with a hook, and his dead body thrown into the Tyber. *Sueton. in Vitel.*

Marcus Tullius Cicero had made ſome orations, wherein he tartly reflected upon Mark Antony, for which, when Antony came to be one of the Triumvirate, he cauſed him to be killed. But that

that revenge not ſatisfying Fulvia, the wife of Anthony, ſhe commanded his head to be brought to her, upon which ſhe firſt beſtowed many dreadful curſes, then ſpit in the face of it, laid it in her lap, pulled out the tongue, prick'd it in divers places with a needle; and after all, ſet it up for a common ſpectacle of her folly and female cruelty, over the pulpit, where the orators uſed to ſpeak to the aſſembly. *Wieri Opera.*

The emperor Frederic Barbaroſſa, upon the revolt of the citizens of Milan from his obedience, laid ſiege to it with a powerful army, to which he was the rather excited, by a heinous affront they had offer'd to his empreſs, which was on this manner. The empreſs being deſirous to view the curioſities of that famous city, made a viſit to it; where the mad multitude had no ſooner notice of it, but they mounted her upon the back of a mule, with her face towards the tail, and the tail in her hand for a bridle, and in this reproachful manner put her out at the other gate of the city. The emperor thus enraged, urged the city to ſurrender, to prevent the ruin of the whole, which at laſt they complied with upon theſe terms, viz. That every perſon that would ſave his life, ſhould with his own teeth take out a fig from the genitals of a mule. All that refuſed theſe articles were immediately beheaded, of which there were great numbers, and thoſe that deſired life, complied with the ignominious condition: From whence was derived that opprobrious and ſcornful Italian Proverb, when putting one of their fingers betwixt two others, they cry, *Ecco la Fico*, 'Behold the 'fig.' *Lonic. Theat.*

CHAP. XCIX.

Scoffing and ſcorning ſeldom unrequited.

SOME men dig their graves as effectually with their tongues, as others do with their teeth; for when that little member ſcatters its ſquibs among others, they commonly recoil and ſcorch the author alſo. Nothing is ſo tender as honour and reputation, which being laſh'd or ſtain'd by a ſcurrilous tongue, it commonly raiſes a heat, that is ſeldom cooled but by the blood of the ſcoffer. A wound given by an ill-placed word, pierces deeper than a ſword. Some men cannot ſpeak, but they muſt bite; they had rather loſe a friend than their quibble; what company ſoever they come in, they fall to their trade of ſcoffing and deriding, and by ſtudying to make other men fools in jeſt, render themſelves ſuch in good earneſt: For what greater kind of buffoon can there be, than a ſarcaſtical coxcomb, that rakes in every filthy hole for dirt to beſpatter his company with? Some are pleaſed to call this ſcoffing humour, wit; but if it be ſo, a fool has the keeping of it; for all wiſe men abhor it, as the bane of ſociety, and commend Caſtilio's caveat: 'Play with me, but hurt me 'not; jeſt with me, but ſhame me not;' which ſcoffers would do well to obſerve for their own ſakes: For ſnarling curs ſeldom go without bitten ears.

Ula-

Uladiſlaus II. king of Poland, and Peter Dunnius earl of Shrine, having been late a hunting, were forced to take up their lodging in a poor cottage, in a country village. As they were going to bed, Uladiſlaus told the earl in jeſt, 'That his wife lay on a ſofter bed with the 'abbot of Shrine.' This jeſt biting to the quick, the earl could not conceal his reſentment, and therefore as ſmartly reply'd, 'And your diſloyal 'queen with Dabeſſus;' a gallant young gentleman in the court, whom queen Chriſtina had a favour for. Theſe words were the ruin of the earl, for when Chriſtina heard it, ſhe perſecuted him to death. *Crom. Hiſt.*

William I. king of England, by fatigue, age, and corpulency of body, falling ſick at Rouen in Normandy, and the king of France hearing of it (jeſting upon his great belly) ſaid, 'The king 'of England lay in child-bed at Rouen,' which ſo anger'd king William, that he ſent the king of France notice, that as ſoon as he ſhould be churched, he would make a thouſand bonfires in France, for joy of his going abroad; and was as good as his word, burning many towns and villages, and carrying his arms to the very gates of Paris. *Hiſt. of England.*

King Henry V. of England ſent embaſſadors to Charles VI. then king of France, to demand the ſurrender of the crown of France to him, as the rightful heir, and that upon denial, he would endeavour to do himſelf juſtice by his arms. Charles offer'd a compoſition almoſt upon his own terms; but the dauphin, who managed all affairs during king Charles's indiſpoſition, ſent king Henry a tun of tennis-balls for

a preſent, in deriſion of his youth, as fitter to play with, than concern himſelf in military affairs; which king Henry took in ſuch ſcorn, that he vowed to ſend ſuch iron balls among them, as ſhould batter the walls of Paris, and that the beſt men in France ſhould not be able to hold a racket to return them. And how well he perform'd his promiſe, the dauphin ſorrowfully experienced. *Ibid.*

CHAP. C.

Of ſecrecy and taciturnity.

SECRETS and glaſſes are dangerous things to be truſted with, for if once crack'd or broken, they are never to be repaired. Some men think it an honour to be another's confident, but they don't conſider, as they ought, the danger that attends it. All ſecrets, eſpecially thoſe of princes, are troubleſome burdens, to ſuch as are not intereſted in them; for princes naturally love thoſe better that are obliged to them, than thoſe they are obliged to in concealing their ſecrets, which are but impoſts of the prince upon him that has the keeping of them; where the looſeneſs of the tongue makes the head ſit uneaſy on its ſhoulders, and his life lies at ſtake to ſupport the prince's honour. He that intruſts his ſecret to another, has made himſelf a ſlave; and among crowned heads 'tis a violence of no long continuance, for they will be impatient to redeem their liberty, and for ſucceeding in

in that, and not to be obliged to their miniſters, they will overturn every impediment. 'Tis dangerous to oblige a prince, even with great ſervices; for when they once ſwell ſo big that no recompence can equal them, then acknowledgment turns to hatred, the ſervant's merits are firſt eclipſed, and by degrees buried in obſcurity, to brighten the ſovereign's character. Every man knows enough, and to be ambitious of knowing ſecrets thruſts a man upon needleſs hazards. The beſt way in the midſt of theſe amazing difficulties, is to ſhun being a confident, to be truſted with as few ſecrets as poſſible, and to retain them faithfully. Silence holds much of divinity in it. Whoever is forward to ſpeak, ſtands upon the brink of a precipice.

Hiero king of Syracuſe would often ſay, 'That princes do not only hate thoſe that diſ-'cloſe their ſecrets, but alſo thoſe that know 'them.' So that Philippides was in the right, who being importun'd by king Lyſimachus to let him know what part of his eſtate he ſhould beſtow upon him: 'What you will, ſaid he, 'provided it be none of your majeſty's ſecrets.' The confidence that a prince repoſes in his ſubject (ſays Boccaline) is a lace or ſtring about his throat, to reſtrain or throttle him, when he begins to fear that the ſecrets which have paſſed from the ears to the heart, may alſo paſs from the heart to the tongue. And it often happens, ſays a noble lord, that a prince repenting of having communicated his ſecret, and being of opinion that he had lodg'd it unſafely, ſpares nothing to cure himſelf of his diſtruſt, and ſecure his darling ſecret. For the ſame reaſon many

lovers have periſhed by the hands of their miſtreſſes, who were unwilling that any witneſſes ſhould continue alive, of what they themſelves deſired to forget. *Coment. ſur. l'hom. de Cour. Max.*

The ſecret councils of the Roman ſenate were cloſely concealed for many ages together, only C. Fabius Maximus thro' inadvertency, and out of an ill deſign, happened to acquaint Craſſus, whom he met in the country, and knew to have been a quæſtor three years before, but knew not that he was choſen of the Senatorian order by the quæſtors, whom he told that the ſenate had ſecretly decreed a third Punic war; and tho' this was an honeſt error of Fabius, yet he received a ſevere reprimand from the conſuls for communicating it, becauſe it was a breach of privacy, which was the ſureſt ligament in the adminiſtration of public affairs. *Valer. Max.*

It was ſometime cuſtomary for the ſenators of Rome to take their ſons with them into the ſenate-houſe, to initiate them in the knowledge of affairs; thither Papyrius Prætextatus followed his father when a conſiderable matter was under conſultation, and ſtrict charge given that none ſhould diſcloſe it, till it had paſſed into a decree. At his return home, young Papyrus's mother preſſed him hard to know what the fathers had debated in the ſenate. He anſwer'd, 'twas a ſecret, that he muſt not reveal. This made her the more importunate to know, and the boy finding he could not be rid of her without ſaying ſomething, he told her it was debated in the ſenate, which would be moſt advantageous to the commonwealth, that one man ſhould have

two wives, or one woman to have two husbands. His mother quits the houſe to acquaint the reſt of her ſex and quality with the danger and diſhonour that hover'd over them. The ſtory ſpread through the city, and the whole ſex being equally concern'd, the next morning great numbers of them crouded about the ſenate-houſe, with their importunate requeſts, That rather one woman might marry two men, than that one man ſhould marry two women. The ſenators entering the court, enquired what made the women ſo intemperate, and what was the meaning of their repeated requeſts? Then ſtepp'd up young Papyrius, and told them the whole ſtory, who applauded his wit, the cloſeneſs of his mouth, and made a decree, that no ſenator's ſon ſhould enter the court for the future, except Papyrius. *A. Gell. Noct. Attic.*

The Perſian ambaſſadors being invited to a feaſt at Athens, divers philoſophers accompanying them, they diſcours'd variety of ſubjects *pro* and *con*; but Zeno being obſerved to ſit mute all the time, the ambaſſadors pleaſantly asked him, what they ſhould ſay of him to the king their maſter, at their return into their own country? 'Nothing, ſaid Zeno, more than this, that 'you ſaw an old man at Athens who knew 'how to hold his tongue.' *Plut. de Garnelit.*

The Roman general Metellus was once ask'd by a young centurion, what enterprize he had then in hand? And that the wiſe Roman might free himſelf from ſuch impertinent queſtions from others, he told him, 'If he thought his ſhirt 'was privy to any of his deſigns, he would 'pluck it off and burn it.' *Ibid.*

CHAP.

CHAP. CI.

Of the love of ſome ſervants to their maſters.

HE that ſays and does well by others, commonly meets with the ſame returns, for there is a certain gratitude in nature, which, if not extinguiſh'd by ill uſage, will puſh on a man of ſenſe to requite obligations; but when gratitude comes to be acted by a principal of love, wonderful things will either be done or ſuffer'd, to promote the good or prevent the evil of the perſons beloved and eſteemed. Harſh and froward maſters do often make diſobedient and careleſs ſervants; but kindneſs melts the moſt obdurate and obſtinate natures, ſubdues the incorrigible, inſtructs the untractable, humbles the proud, and changes the brute into man. Servants being generally but meanly capacitated, great things cannot be expected from them; and yet we find ſome that have been of ſuch exemplary fidelity and virtue, that they have excelled in the demonſtrations of their love and affection to their maſters, as you will find in the following examples.

Publius Catienus Philotimus had ſo well behaved himſelf in the ſervice of his maſter, that when he died, he left him heir to his whole eſtate: but that was no temptation to him to out-live his maſter, and therefore he caſt himſelf alive, and in health, into that funeral pile, which was prepared, according to the cuſtom of

of the Romans, to burn the dead body of his maſter. *Sabellic.*

Mark Antony, that excellent orator, being accuſed of inceſt, and the witneſſes ſwearing, that a ſervant of his uſed to carry a light before his maſter, when he went to indulge himſelf in thoſe unlawful pleaſures; the ſervant was apprehended, and forced by tortures to accuſe his maſter, his fleſh was torn by ſcourges, his joints were extended upon the rack, his body burnt with hot irons, and all imaginable cruelties exerciſed upon him; and yet in his greateſt agonies would not drop a word, that might ſtain the reputation, or hazard the life of his maſter, tho' he knew him to be guilty of the crime objected againſt him. *Val. Max.*

A citizen of Rome being condemn'd by the triumvirate, to ſave his Life, hid himſelf in a cave, and one of his ſervants ſeeing thoſe coming that were to murder him, ſlipt into the cave, deſired his maſter to retire to the obſcureſt part of it, and in the mean time put on his maſter's gown, and told the officers he was the perſon they ſought for, being reſolved to ſave his maſter's life with the loſs of his own; but a timorous and treacherous fellow-ſervant betrayed the deſign, and ſo the maſter was found out and ſlain. But this piece of treachery was no ſooner known to the Roman people, but they all roſe up as one man, and would not be appeaſed till the traitor to his maſter was crucified, and he that attempted to ſave his life was ſet at liberty, with large commendations of his love and care of his maſter's preſervation. *Dinoth.*

Soldiers being commiſſioned to kill Urbinus

Panopion, and a ſervant of his knowing they were come to his houſe in Reatina to execute their orders, he changed cloaths with his maſter, and having put his ring upon his finger, conveyed him out at a poſtern gate, but retired himſelf to his maſter's chamber, threw himſelf upon the bed, and there was killed inſtead of his maſter, by which means Panopion eſcaped, and living to ſee better times, erected a ſtately monument with a proper inſcription, in perpetual memory of ſo good a ſervant. *Ibid.*

Antiſtius Reſtio was proſcribed by the triumvirate, and while all his domeſtic ſervants were buſied about the plunder and pillage of his houſe, he conveyed himſelf away in the midſt of night with what privacy he could. His departure was obſerved by a ſervant of his, whom not long before he had caſt into bonds, and branded his face with infamous characters. This man traced his wandring footſteps with ſuch diligence, that he overtook him, and bare him company in his flight. And at ſuch time as the others were ſcrambling for his goods, all his care was to ſave his life, by whom he had been ſo ſeverely uſed; and though it might ſeem enough that he ſhould forget what had paſſed, he uſed all his art to preſerve his patron; for having heard that purſuers were at hand, he conveyed away his maſter, and having erected a funeral pile, and ſet fire to it, he ſlew a poor old man that paſſed that way, and caſt him upon it. When the ſoldiers were come, and asked where was Antiſtius, pointing to the fire, he ſaid, he was there burning, to make him amends for that cruelty he had uſed him with. The ſoldiers that ſaw how deep

deep he was ſtigmatized, thought it was probable enough, believ'd him; and by this means Antiſtius obtain'd his ſafety. *Val. Max.*

Menenius was in the number of thoſe that were proſcribed by the triumvirate; and when a ſervant of his perceived that his maſter's houſe was incloſed with a company of ſoldiers that came to kill him, he cauſed himſelf to be put into a litter wherein his maſter was uſed to be carried, and ordered ſome other of his fellow-ſervants to bear him forth in it. The ſoldiers ſuppoſing that it was Menenius himſelf, ſlew him there; whereupon looking no further, his maſter, clad in a ſervile habit, had the means and opportunity to eſcape into Sicily, where he was in ſafety under the protection of Pompeius. *Fulgoſ. Ex.*

CHAP.

CHAP. CII.

Of ſobriety and temperance.

SObriety and temperance in meat, drink and pleaſures are the great ſupports of nature, prevent weary days and wakeful nights, which are the common effects of rioting and drunkenneſs. There needs no greater commendations of a ſober life, than that all men covet to be ſo reputed, tho' they are utter ſtrangers to the practice of it. What is a drunkard or a glutton fit for, but to make a tub to hold waſh and grains for ſwine, or a reſervatory for noiſom offal? Whoſe bellies are their gods, and glory in their ſhame, are deſpiſed by all the ſober men in the world, as incapable of buſineſs, and unfit to be truſted with any thing, but what might be as ſafely communicated to the common cryer. So much care and time is employed in making proviſion for the belly, that a minute cannot be ſpared for other matters, and when that is cramm'd, he is unfit for every thing but ſleep. In drink men traduce or betray the beſt friend they have; and if ſlander is not the topic, out comes a ſecret, to make room for the other bottle: Againſt which vices, ſobriety and temperance is the only antidote; gives men reputation; prevents and cures diſeaſes; and lengthens the thread of life to the utmoſt period.

A German gentleman, of an ancient family, was recommended by a prince to the ſervice of the

the emperor Philip, under a very advantageous character, as a well-read man, and one that had poliſh'd an univerſity-education by foreign travel, and had no fault but what was cuſtomary in that country, viz. He would ſometimes take a cup too much. To which the emperor anſwer'd, 'Then with that original fault he muſt neceſ-'ſarily have all others as conſequents, that be-'ing a ſin productive of a thouſand neglects, 'miſtakes, errors, and inſolences, and renders 'him incapable of my ſervice.' *Hiſt. Ger.*

Ludovicus Cornarius, a learned Venetian, wrote a treatiſe of ſobriety and temperance, and gives himſelf as a teſtimony of the benefit of it. 'I was, ſays he, till the 40th year of my age, 'continually afflicted with a concatenation of 'diſtempers, and always out of order. I was mo-'leſted with crudities at my ſtomach, fevers of 'all ſorts, a pleuriſy, and was often laid up of 'the gout.' At length this gentleman, by the 'advice of his phyſicians, took up ſuch a ſober and temperate way of living, that in one years time he was almoſt free from all his former diſtempers. He broke his arm and leg by a fall in the 70th year of his age, and tho' nothing leſs than death was expected from that accident, yet he recover'd without the uſe of phyſic; his temperance preventing the recurrency of humours to the parts affected. In the 83d year of his age he was ſo hale, vegete, brisk and vigorous, that he could run up a ſteep hill, leap upon his horſe from the plain ground, and perform all his youthful exerciſes. His allowance of bread and all other aliments was but twelve ounces a day, and fourteen ounces of drink for the ſame time;

and

and if by chance he exceeded, he was apt to relapſe into his former ill habits. This relation was written by himſelf, and is annexed to Leonardus Leſſius the phyſician's book, printed at Amſterdam, 1631. *Drexel. Oper.*

Cato the Younger marching his army through the hot and weary ſands in the deſarts of Lybia, the whole army was ſo oppreſſed with an immoderate thirſt, that they were ready to faint and die away. In this diſtreſs one of the ſoldiers preſented him with ſome water in a helmet, that he had found with great difficulty to quench his thirſt. Cato took the water into his hand to accept the courteſy, but pour'd it on the ground in the ſight of all his army, as diſdaining to receive a benefit himſelf, which he could not communicate to his whole army; by which example of temperance and tenderneſs, he encouraged his ſoldiers to endure their hardſhips chearfully. *Herodotus.*

Carus the Roman emperor was upon his expedition into Perſia, who being arrived upon the confines of Armenia, there came embaſſadors to him from the enemy they; expected not a ſpeedy admittance to his preſence, but after a day or two to be preſented to him by ſome of the nobles about him: But he, informed of their coming, cauſed them to be brought before him. When they came they found this great emperor at his dinner in the open field, lying upon the graſs with a number of ſoldiers about him, nothing of gold or ſilver to be ſeen: Carus himſelf was in a plain purple cloak, and the feaſt that was prepared for him, was only a kind of ancient black broth, and therein a piece of ſalted hogs-

hogsfleſh, to which he alſo invited the embaſſadors. *Drexel. Oper.*

Auguſtus Cæſar, the maſter of the world, was a perſon of a very ſparing diet, and as abſtemious in his drinking. He would feed of coarſe bread and ſmall fiſhes, cheeſe made of cow's milk, and the ſame preſſed with the hand, green figs and the like: He drank not above a ſextant at once, and but thrice at one ſupper, his ſupper conſiſted moſtly of three, and when he deſired to exceed but of ſix diſhes, he delighted moſt in Rhetian wine; and ſeldom drunk in the day-time, but inſtead of drink he took a ſop of bread ſoaked in cold water, or a ſlice of cucumber, or a young lettice head, or elſe ſome new gathered ſharp and tart apple, that had a kind of winiſh liquor in it. Thus lived this great perſon after a faſhion, that ſome coblers and botchers would almoſt be loth to be obliged unto. *Suetonius.*

Philippus Nerius at nineteen years of age, made it a law to himſelf, that he would refreſh his body but once a day, and that only with bread and water; and ſometimes he would abſtain even from theſe cold delights unto the third day. Being made prieſt, his manner was to eat ſome ſmall thing in the morning, and then abſtain till ſupper, which never conſiſted of more than two poched eggs, or inſtead of theſe ſome pulſe or herbs. He would not ſuffer more diſhes than one to be ſet upon his table. He ſeldom eat of fleſh or fiſh, and of white meats he never taſted. His wine was little, and that much diluted with water; and which is moſt wonderful, he never ſeemed to be delighted with one diſh more than another. *Drexel. Oper.*

Car-

Cardinal Carolus Borromæus was of that abſtinence, that he kept a daily faſt with bread and water, Sundays and holidays only excepted; and this manner of life he continued till his death. He kept even feſtivals with that frugality, that he uſually fed upon pulſe, apples or herbs. Pope Gregory the thirteenth ſent to him not only to adviſe, but to command him to moderate theſe rigours. The cardinal wrote back to him, that he was moſt ready to obey, but that withal he had learned by experience, that his ſpare eating was conducive to health, and that it was ſubſervient to the drying up of that phlegm and humours wherewith his body did abound; whereupon the pope left him to his pleaſure. He perſiſted therein therefore with ſo rigid a conſtancy, that even in the heat of ſummer, and when he had drawn out his labours beyond his accuſtomed time, he would not indulge himſelf ſo far as to taſte of a little wine, nor allow his thirſt ſo much as a drop of water. *Ibid.*

When Pauſanius had overcome Mardonius in battle, and beheld the ſplendid utenſils and veſſels of gold and ſilver belonging to the Barbarian, he commanded the bakers and cooks, &c. to prepare him ſuch a ſupper as they uſed to do for Mardonius; which when they had done, and Pauſanius had viewed the beds of gold and ſilver, the tables, diſhes, and other magnificent preparations to his amazement, he then ordered his own ſervants to prepare him ſuch a ſupper as was uſual in Sparta, which was a coarſe repaſt, with their black broth, and the like: When they had done it, and the difference appeared to be very ſtrange, he then ſent for the Grecian commanders,

ders, and ſhewed them both ſuppers: And laughing, 'O ye Greeks, ſaid he, I have called you 'together for this purpoſe, that I might ſhew 'you the madneſs of the Median general, who 'when he lived ſuch a life as this, muſt needs 'come to invade us who eat after this homely 'and mean manner.' *Herodot.*

Alphonſus, the elder king of Sicily, had ſuddenly drawn out his forces to oppoſe the paſſage of Jacobus Caudolus over the river Vulturnus. He had forced his troops back again; but being neceſſitated to ſtay there all day, with his army unrefreſhed, a ſoldier towards evening brought him a piece of bread, a radiſh, and a piece of cheeſe, a mighty preſent at that time: But Alphonſus commending the ſoldier's liberality, refuſed his offer, and ſaid it was not ſeemly for him to feaſt, while his army faſted. *Fulgoſ. Ex.*

CHAP.

CHAP. CIII.

Men of extraordinary ſtrength and tallneſs.

GEorge le Feur, a learned German author, tells us, that in the year 1529, there lived a man in Miſnia in Thuringia, named Nicholas Klumber, an eccleſiaſtic and provoſt of the great church, that by main ſtrength, and without the help of a pulley or other engine, took up a pipe of wine in a cellar, carried it into the ſtreet, and laid it upon a cart. The ſame author ſays, That there was a man at Mantua, named Rodomas, that could break a cable as thick as a man's arm, with as much eaſe as a brown thread. *Hackwell's Apol.*

Mr. Richard Carew, in his ſurvey of Cornwall, tells us, that a tenant of his, named John Bray, carried about the length of a butt at one time, ſix buſhels of wheat meal, at the rate of fifteen gallons to the buſhel, and a great lubberly miller of twenty years of age hanging upon it. To which he adds, that John Roman of the ſame county, a ſhort clowniſh fellow, would carry the whole carcaſe of an ox upon his back, with as much eaſe as another of a greater ſtature could carry a lamb. *Ibid.*

Caius Marius, who was originally a cutler, and in the time of Galienus elected emperor by the ſoldiers, was ſo ſtrong a bodied man, that the veins of his hands appeared like ſinews. He could ſtop a cart drawn with horſes, and pull it back-

backwards with his fourth finger. If he gave the ſtrongeſt man a fillep, it was felt like a blow on the forehead with a hammer. With two fingers he could break many things twiſted together. *Camer. Hor. Subciſ.*

John Courcy, baron of Stoke-Courcy in the county of Somerſet, who was the firſt Engliſhman that ſubdued Ulſter in Ireland, and was honoured with the title of earl of it, was ſome time after ſurprized by Hugh Lacy, his competitor for that title, ſent over into England, and committed to the tower by king John. A French caſtle being in diſpute by the two kings of England and France, they agreed to decide it by a combat in their preſence. Courcy was ſent for out of the tower to engage the French champion; and being weakned in body by a long impriſonment, was allowed to ſtrengthen himſelf by good diet. The Frenchman obſerving how much and heartily he eat and drank, and thereby gueſſing at his ſtrength, ſaid he was a cannibal, and therefore declined the combat. Afterwards the two kings deſiring to ſee a proof of Courcy's ſtrength, cauſed a ſteel-helmet to be laid upon a block before him, which Courcy at one blow cut in pieces, and ſtruck his ſword ſo far into the block, that no man but himſelf could get it out again. *Fuller's Worthies.*

The emperor Aurelian, as 'tis recorded in hiſtory by Flavius Vopiſcus, was very tall of ſtature, and of ſuch wonderful ſtrength, that in a pitch'd battle againſt the Sarmatians, he killed in one day with his own hands forty-eight of his enemies, and in ſome skirmiſhes afterward made them up nine hundred and fifty. When

he was colonel of the ſixth legion, he made ſuch a ſlaughter among the Franci, that ſeven hundred of them periſh'd by his own ſword, and three hundred were ſold that were taken priſoners by himſelf. *Camerar. Hor. Subciſ.*

The talleſt man, ſays Pliny, that was found in our age, was one named Gabara, who was brought out of Arabia, in the reign of the emperor Claudius, and was nine foot nine inches high. I ſaw a girl in France, ſays Bartholinus, of eighteen years of age, who, tho' deſcended from middle-ſized parents, was of ſuch a giant-like ſtature, that her hand in length and bigneſs was proportionable to three men's hands, if they had been joined together. The emperor Maximius was eight foot and a half in height, and wore his wife's bracelet as a ring upon his thumb; and his ſhoe was longer by a foot than any other man's. He was a Thracian, barbarous, cruel, and hated of all men, and fulfilled the proverb, 'That high rooms are always ill 'furniſh'd:' For,

"The greateſt virtue oftneſt lies
"In bodies of the middle ſize."

HUDIB.

CHAP.

CHAP. CIV.

Lovers of truth, and abhorrers of falſhood.

APollonius ſaid, it was for ſlaves to lie, and for freemen to ſpeak truth. 'Tis the chief and fundamental part of all virtue, and ought to be beloved for itſelf. A man muſt not always tell All, for that were folly: but what a man ſays ſhould be what he thinks, otherwiſe 'tis downright knavery. I know not what advantage men propoſe to themſelves to run in an eternal track of lying and diſſembling, unleſs they deſign never to be believed when they ſpeak truth. 'Tis a maxim among politicians, that thoſe who know not how to diſſemble, know not how to rule. Certainly theſe men never regard conſequences, for what is this, but to give warning to all they have to do with, that what they ſay is nothing but lying and deceit. The firſt thing that corrupts manners, is baniſhing of truth, which, Pindar ſays, is the ſupport of all virtues, and the firſt article that Plato requires in the government of his republic.

The Perſians and Indians had a law, that who ever was three times juſtly convicted of ſpeaking falſhood, ſhould, upon pain of incurring the penalty of death, never ſpeak word again while he lived, but continue under ſilence and reproach to his death. *Peach. Compl. Gent.*

Cornelius Nepos ſays of Titus Pomponius Atticus, a venerable Roman knight, that he was

never known to tell a lye, or, but with great uneaſineſs, to hear another do it. His veracity, juſtice and integrity were ſo conſpicuous, that happy were the men that could intruſt their All in his hands; and for the ſame reaſon, the ſenators themſelves beſought him to take the management of divers great offices of truſt under his own management. *Heidfeld. Sphynx.*

The duke d'Oſſuna, ſometime viceroy of Naples, having leave from his Catholic majeſty to releaſe ſome galley-ſlaves, when he came to Barcelona, he went on board the admiral-galley, and asked ſeveral of the ſlaves what crimes they had committed, that brought them to that puniſhment. Every one excuſed themſelves by ſaying it was out of malice, or the judges being corrupted by bribes, but all very unjuſtly; till he came to a little ſturdy fellow, who ſaid, 'He was juſtly condemn'd to that ſlavery; for 'being in want of money, he robb'd a man on 'the highway near Saragoſſa, to ſupply his ne-'ceſſities.' Upon which the duke gave him two or three blows over the ſhoulders with a ſmall cane he had in his hand, ſaying, 'O you great 'rogue, what makes you among ſo many ho-'neſt innocent men, get you out of their com-'pany for ſhame.' So he that ſpoke truth had his liberty, and thoſe that lyed continued to drudge at the oar. *Howell's Letters.*

When Ariſtobulus the hiſtorian preſented to Alexander the Great, a book that he had wrote of his glorious atchievements, wherein he had flatteringly made him greater than he was. Alexander, after he had read the book, threw it into the river Hydaſpis, and told the author, that it were

were a good deed to throw him after it. The ſame prince did alſo chaſe a certain philoſopher out of his preſence, becauſe he had long lived with him, and yet never reproved him for any of his vices or faults. *Clark's Mir.*

CHAP. CV.

Wives, very good, bad, and unnatural.

IT is a general-received opinion, that next to no wife, a good wife is beſt, and ought to be every man's care to keep her ſo. There are many good as well as bad wives, and he that has the good fortune to meet with one of the former, may write his condition happy. A good wife is a young man's pleaſant miſtreſs, a middle-aged chearful companion, and an old man's nurſe, friend and phyſician, not to be ſeparated by any calamity, but ready to ſhare as well his afflictions as comforts. But the greateſt misfortune in the world is a bad wife; and when you would give all worldly plagues a name worſe than they have already, you may ſtain them with that appellation.

Admetus king of Theſſaly, when he lay upon his death-bed, was told by Apollo's oracle, that if he could procure any perſon to die for him, he might live longer; but when all refuſed, his parents, friends and followers forſook him, his wife Alceſtus, tho' young, chearfully undertook it. *Burt. Mel.*

The emperor Conradus III. having block'd up Guelpho, duke of Bavaria, in Wirtzburg in Germany, and reduced the place to extreme exigency, at the cries and importunities of the women in the town, he publiſh'd a diploma or imperial Placcat, wherein he indulged all women this privilege, that they might freely depart from the town, but not carry any luggage with them, but what they could bear upon their backs. Hereupon the ducheſs took Guelpho her huſband upon her ſhoulders, and all the other women following her example, came out of the gates, inſtead of gold and ſilver, laden with men and youths. The emperor being much taken with this witty ſtratagem, forgave Guelpho the duke with all his adherents. Lorenzo de Medicis duke of Tuſcany reading this ſtory, was ſo tranſported with joy and pleaſure, that being ſick of an indiſpoſition, to which his phyſicians could apply no remedy, he recovered his health by it, as we are told by Bodin. *Camer. Oper. Hor. Subciſ.*

King Edward I. before his father's death, had a mind to exerciſe his valour in the Holy Land, and at his coming thither having relieved the great city of Acon, and kept it from being ſurrendered to the ſultan, that with other acts of courage and conduct rendered him ſo hated by the Turks, that they reſolved to take away that life by treachery, whom they durſt not attempt in battle. To this purpoſe one Anzazim, a deſperate aſſaſſin, under pretence of delivering letters to him from the grand ſignior, gave him three dangerous wounds with a poiſon'd knife, which were thought to be mortal, and doubtleſs would have been fatal to him, if the lady Eleanor

Eleanor his wife had not ſuck'd out the poiſon with her mouth. *Hiſt. of England.*

Hota was the wife of Rabi Benxamut, a valiant captain, and of great reputation amongſt the Alarbes, and had been bravely reſcued out of the Portugueze, who were carrying her away priſoner, by the exceeding courage and valour of Benxamut her husband. She ſhewed her thankfulneſs to him by the ready performances of all the offices of love and duty. Some time after Benxamut was ſlain in a conflict, and Hota perform'd her husband's funeral obſequies with infinite lamentations, laid his body in a ſtately tomb, and then for nine days together ſhe would neither eat nor drink, whereof ſhe died, and was buried, as ſhe had ordain'd in her laſt will, by the ſide of her beloved husband. Of her I may ſay as Sir Henry Wotton wrote upon Sir Albert Morton's lady:

He firſt deceas'd; ſhe for a few days try'd
To live without him, lik'd it not and dy'd.

Arria the wife of Cecinna Pætus underſtanding that her husband was condemn'd to die, and that he was permitted to chuſe what manner of death he liked beſt. She went to him, and having exhorted him to depart this life courageouſly, and bidding him farewel, gave herſelf a ſtab into the breaſt with a knife ſhe had hid for that purpoſe under her cloaths. Then drawing the knife out of the wound, and reaching it to Pætus, ſhe ſaid, *Vulnus quod feci Pæte non dolet, ſed quod tu facies.* "The wound I have made, Pætus, ſmarts not; but that only which thou

" art about to give thyſelf." *Camer. Oper. Subciſiv.*

Artemiſia the queen of Caria bore ſo true a love to her husband Mauſolus, that when he was dead, ſhe prepared his funeral in a ſumptuous manner, and ſent for the chiefeſt and moſt eloquent orators out of all Greece, to ſpeak orations in his praiſe upon the chief day of the ſolemnity. When the body was burnt, ſhe had the aſhes carefully preſerv'd, and by degrees (in her drink) ſhe took down thoſe laſt remainders of her husband into her own body; and as a further teſtimony of her love to his memory, ſhe built him a ſepulchre with ſuch magnificence, that it was numbered amongſt the ſeven wonders of the world. *Val. Max.*

Camma the wife of Sinatus, the prieſteſs of Diana, was a perſon of very great beauty and virtue. Eraſimorix, to enjoy her, had treacherouſly ſlain her husband; he had often attempted in vain to perſuade her to his embraces, by fair ſpeeches and gifts, and ſhe fearing he would add force to theſe, feigned herſelf to be overcome with his importunity. To the temple they went, and ſtanding before the altar, as the cuſtom was, the new bride drank a cup of wine in a golden vial to the bridegroom, which he received and drank off with great pleaſure; which done, falling on her knees with a loud voice, ſhe ſaid, I thank thee, O venerable Diana, that thou haſt granted me in thy temple, to revenge the blood of my husband, which was ſhed for my ſake; which ſaid, ſhe fell down and died. Now did Eraſmorix perceive the wine he had drank was poiſon'd, nor was it long after ere he him-

himſelf as another ſacrifice fell dead at the foot of the altar. *Fulgoſ.*

Portia the daughter of Cato, and wife of Marcus Brutus, when ſhe conjectured by the ſleepleſs and diſturbed nights of her husband, that he had conceived ſome great thing in his mind, and concealed it from her in ſuſpicion of her weakneſs, ſhe, (to give her husband an inſtance of her conſtancy and ſecrecy) made herſelf a deep wound in her thigh with a razor, and there followed a ſtream of blood, debility and a fever. When Brutus came home, ſad at ſo unexpected an accident, ſhe cauſing all to withdraw, Sit down, ſaid ſhe, I have ſomething that is ſerious to diſcourſe with you; when I married you, I came to your houſe as a wife, not as a miſtreſs or whore, nor only as a companion of your bed and board, but of all proſperous and adverſe things. I am Cato's daughter, and reckon you that I am of that blood? What then? Do I complain of you? Not at all, if I look at other matters, conjugal ſolemnities, good will, and this external love; but I look higher, and would have your friendſhip alſo; and that is the only grief of my mind which torments me, that you have my fidelity in ſuſpicion: For wherefore ſhould you diſſemble? Do I not perceive the care you are in? That there is ſome ſecret and great enterprize you are in agitation about? Why do you conceal it from me? If I can lend you no aſſiſtance, expect ſome comfort at leaſt from me. For as to my ſecrecy, I am able to engage. Conſider not the reſt of my ſex; I ſay again that I am the daughter of Cato, and I add thereunto that I am the wife of Brutus. Either nature

(being from ſuch a father) or converſation with ſuch a husband, will render me conſtant and invincible againſt all that is to be fear'd. Why do I multiply words, I myſelf have made experiment of myſelf, and ſee this wound which of my own accord I have given myſelf, that I might know whether I could undergo with courage any grief and torments. I can believe it, I am able to bear them, to deſpiſe them, and I can die, Brutus, with, and for my husband. If therefore you are about any thing that is juſt and honourable, and worthy of us both, conceal it no longer. Brutus admiring the greatneſs of her mind, and ſurprized with the diſcovery of ſuch an affection, liſt up his hands for joy: And, 'O all 'ye powers above, ſaid he, be ye favourable 'and propitious to my deſires, and make me a 'husband that is worthy of Portia.' Then he recited in order to her the conſpiracy againſt Cæſar, and who they were that were concern'd therein. She was ſo far from being affrighted therewith, or deterring him from it, that ſhe encouraged him to proceed. But the day they were to perform the enterprize, being in fear for Brutus, ſhe ſwooned, and was ſcarcely recovered by him. At laſt Brutus being overcome and ſlain at Philippi, ſhe determined to die. And when her friends being ever with her, deprived her of the opportunity and means, ſhe at laſt ſnatch'd the burning coals with her hands out of the fire, and thruſting them into her mouth, ſhe kept them there till ſhe was choak'd. *Lipſ. Monit.*

In the reign of Veſpaſian, there was a rebellion in Gaul, the chief leader of which was Julius

lius Sabinus, the Gauls being reduced, the captain was ſought after to be puniſh'd; but he had hid himſelf in a vault or cave, which was the monument of his grandfather. He cauſed a report to be ſpread of his death, as if he had voluntarily poiſon'd himſelf; and the better to perſuade men of the truth of it, he cauſed his houſe to be ſet on fire, as if his body had therein been burnt. He had a wife, whoſe name was Eponina, who knew nothing of his ſafety, but bewail'd his death with inconſolable tears. There were only two of his freed men who were privy to it, who pitying their lady, (who was determined to die, and in order thereunto had now abſtain'd from all manner of food for three days together) declared her purpoſe to her husband, and beſought him to ſave her that loved him ſo well. It was granted, and ſhe was told that her Sabinus lived. She came to him, where they lived with ſecrecy and undiſcovered for the ſpace of nine years together. She conceived and brought forth children in that ſolitary manſion. At laſt the place of their abode came to be known, and they were taken and brought to Rome, where Veſpaſian commanded they ſhould be ſlain. Eponina producing and ſhewing her children, 'Behold, O Cæſar, ſaid ſhe, ſuch as I have 'born and brought up in a monument, 'that thou mighteſt have more ſuppliants for 'our lives.' Cruel Veſpaſian, that could not be moved with ſuch words as theſe! Well, they were both led to death, and Eponina joyfully died with her husband, who had been before buried with him for ſo many years together. *Ibid.*

Eumenes burying the dead, that had fallen in the battle of Gabine againſt Antigonus, amongſt others, there was found the body of Ceteas, the captain of thoſe troops that had come out of India. This man had two wives, who accompanied him in the wars, one which he had newly married, and another which he had married a few years before, but both of them bore an entire love to him: For whereas the laws of India require that one wife ſhall be burnt with her dead husband, both theſe proffered themſelves to death, and ſtrove with that ambition, as if it was ſome glorious prize they ſought after. Before ſuch captains as were appointed their judges, the younger pleaded that the other was with child, and that therefore ſhe could not have the benefit of that law. The elder pleaded that whereas ſhe was before the other in years, it was alſo fit that ſhe ſhould be before her in honour, ſince it was cuſtomary in other things, that the elder ſhould have place. The judges, when they underſtood by midwives, that the elder was with child, paſſed judgment that the younger ſhould be burnt, which done, ſhe that had loſt the cauſe departed, rending her diadem, and tearing her hair as if ſome grievous calamity had befallen her. The other, all joy at her victory, went to the funeral pile magnificently dreſſed up by her friends, led along by her kindred, as if to her nuptials, they all the way ſinging hymns in her praiſes. When ſhe drew near the fire, taking off her ornaments, ſhe delivered them to her friends and ſervants, as tokens of remembrance. They were a multitude of rings, with variety of precious ſtones, chains and ſtars

of

of gold, &c. This done, ſhe was by her brother placed upon the combuſtible matter by the ſide of her husband. And after the army had thrice compaſſed the funeral pile, fire was put to it, and ſhe, without a word of complaint, finiſhed her life in the flames. *Diodor. Sicul.*

But we muſt now turn the tables, and ſhew you the reverſe of this lovely picture in bad and unnatural wives, who, by their extravagant and vexatious tempers, have haſtened the deaths of their too indulgent husbands.

Bithricus, king of the Weſt Saxons, eſpouſed the daughter of Offa king of Mercia, who, after he had reigned ſeventeen years, poiſon'd him, and afterward fled into France with a great maſs of treaſure, where Charles the then reigning monarch, knowing ſhe was vaſtly rich, put it to her election, whether ſhe would marry him or his ſon. She made choice of the ſon, becauſe, as ſhe ſaid, he was the youngeſt. Then ſaid the king, 'Hadſt thou choſen me, thou 'ſhouldſt have had my ſon; but now thou haſt 'put a ſlight upon me, thou ſhalt have neither 'of us.' Then ſeized her money, and ſent her to a monaſtery, where ſhe became a profeſſed nun; and afterward was lady abbeſs for ſome time, till ſhe was found to have commited adultry with a layman, and then was expelled the convent, and ended her life in poverty and miſery. *Stowe's Annals.*

Semiramis, wife of Ninus king of Aſſyria, was a very ingenious and beautiful woman, whom her husband paſſionately loved, and was very conſtant and faithful to her; and ſhe being ſenſible he would deny her nothing, deſired him,

as

as an evidence of his affection, that he would reſign the government of the empire to her for five days. The king ſuſpecting no ill, complied with her requeſt, and now having the power in her own hand, ſhe cauſed her husband to be murder'd and uſurp'd the throne.

Fulvius being informed that the Triumvirate had decreed him to be baniſh'd, applied himſelf to his wife, and deſired her, for the love he had always ſhewed her, that ſhe would compaſſionate his circumſtances, and contrive ſome way to conceal him from his enemies; and he had reaſon to believe that ſhe would conſider him in this extremity, becauſe from a ſlave he had made her a free woman, and taken her to be his wife. But he found himſelf miſtaken, for ſhe ſuſpecting he was kind to another woman, diſcover'd him to the Triumviri, who put him to a miſerable death. *Fulgoſ. Ex.*

Joan, grandchild to Robert king of Naples, by Charles his ſon, ſucceeded her grandfather in the kingdom of Naples and Sicily, in 1343, a woman of a beautiful body, and rare endowments of nature. She was firſt married to her couſin Andrew, a prince of royal extraction, and of a ſweet and loving diſpoſition. But he being not able to ſatisfy her wantonneſs, ſhe kept company with lewd perſons. At laſt ſhe grew weary of him, complaining of his inſufficiency, and cauſed him, in the city of Averſa, to be hung upon a beam, and ſtrangled in the night-time; and then threw out his corps into a garden, where it lay ſome days unburied. It is ſaid that this Andrew on a day coming into the queen's chamber, and finding her twiſting a thick ſtring of

ſilk

ſilk and ſilver, demanded of her, for what purpoſe ſhe made it; ſhe anſwered, to hang you in, which he then little believed, the rather becauſe thoſe who intend ſuch miſchief, uſe not to ſpeak of it before hand; but it ſeems ſhe was as good as her word. *Full. proph. ſtatr.*

Alboinus the firſt king of Italy of the Lombards, having ſlain Cunemundus king of the Gepidæ, made a drinking cup of his skull. Roſamund the daughter of that king, he had taken to wife; and being one day very merry at Verona, forced her to drink out of that deteſted cup, which ſhe ſo ſtomached, that ſhe promiſed one Helmichild a courtier, that if he would aid her in killing the king, ſhe would give him both herſelf and the kingdom of Lombardy. This when he conſented to and perform'd, they were ſo hated, that they were conſtrained to fly to Ravenna, unto the protection of Longinus the exarch, who perſuaded her to diſpatch Hermichild out of the way, and to take him for her husband, to which ſhe willingly agreed. Hermichild coming out of the bath, called for drink, and ſhe gave him a ſtrong poiſon; half of which when he had drank, and found by the ſtrange operation how the matter went, he compelled her to drink the reſt, and ſo both died together. *Heyl. Coſmog.*

When Alexander the Great had determined to invade the Dacæ, where he knew Spitamenes was, who not only had revolted himſelf, but had alſo drawn divers others into the ſociety of his rebellion, and had ſeveral times overthrown ſome of Alexander's captains, there fell out one thing remarkable. The wife of Spitamenes, (upon

whom he extremely doated) when by her feminine flatteries ſhe was not able to perſuade her husband, to make trial of the victor's clemency, and to endeavour to appeaſe that Alexander whom he could not avoid or eſcape, ſhe ſet upon her husband when intoxicated with wine, and lay faſt aſleep; and drawing a ſword, that ſhe had concealed under her garments, ſhe cut off his head, delivered it to a ſervant that was conſcious of her fact; and with him only in her company, as ſhe was, with her garments beſprinkled with his blood, ſhe went directly to Alexander's camp, and cauſed him to be informed that there was one there, to inform him of ſomething that he was concerned to know from her. When ſhe was admitted, ſhe deſired the ſervant might come in, who ſhewed the head of Spitamenes to thoſe that ſearched what he carried, wrapt up in his garment. When the king knew this, tho' he looked upon it as a conſiderable piece of ſervice to him, that a renegado and a traitor was diſpatched; yet had he a horror of the fact, that ſhe ſhould inſnare his life that had well deſerved at her hands, who was her husband, and parent of the children which they had betwixt them; ſo that conſidering the atrocity of the fact overweighed any pretended merit from himſelf, he ſent her word, that ſhe ſhould forthwith depart his camp, leſt ſhe ſhould infect the Greeks with the barbarity of her example. *Pezel. mellific.*

The noble Pittacus, ſo famous for his valour, and as much renowned for his wiſdom and juſtice, feaſted upon a time certain of his friends, who were ſtrangers. His wife coming in at the midſt

midſt of the dinner, being angry at ſomething elſe, overthrew the table, and tumbled down all the proviſions under foot. Now when his gueſts and friends were wonderfully diſmayed and abaſhed hereat, Pittacus made no more ado at the matter, but turning to them, ſaid, 'There is 'not one of us all but hath his croſs, and 'one thing or other wherewith to exerciſe his 'patience; and for my own part, this is the 'only thing that checks my felicity; for were 'it not for this ſhrew my wife, I were the hap-'pieſt man in the world; ſo that of me theſe 'verſes may be verified.'

This man, who while he walks the ſtreet,
Or public place, is happy thought;
No ſooner ſets in houſe his feet,
But woe is him, and not for nought.
His wife him rules, and that's a ſpite,
She ſcolds, ſhe fights from noon to night.
Plut. Moral.

CHAP.

CHAP. CVI.

Youth, hopeful, wild, reclaimed and degenerate.

NO ſooner are men bleſſed with children, but then begins their trouble, ſolitude and care, to train them up in virtuous principles, and lay the foundation of their parents comfort, and their own future happineſs. The ſymptoms of their inclinations in their young and tender age, are ſo obſcure, and the promiſes ſo uncertain and fallacious, that 'tis very hard to eſtabliſh a ſolid judgment or conjecture upon them; which renders our circumſpection perpetual, till they can chuſe for themſelves. Learning is a very neceſſary qualification in youth, but have a care of pedantry, leſt his reading ſpoil his manners, and miſguide his judgment. Let him imbibe his tutor's knowledge, but not be corrupted with their formal precepts; 'tis no matter if he forgets of whom he had his learning, ſo he knows how to apply it to his own uſe, without being troubleſome with it. Converſation with wiſe men and foreign travel is of very great uſe to young men; whereas being brought up in their mothers laps, and within the ſmoke of their chimneys, makes them effeminate. Next to fortifying the ſoul, the body muſt be inured to hardſhip and labour to fit him for every condition; for

for no man knows what his ſon may be forced to, in the ſervice of himſelf, or his country. Ariſtotle did not ſo much trouble his great diſciple with the knack of forming ſyllogiſms, or abſtruſe notions in philoſophy, as in principling him with valour, magnanimity, temperance, and the contempt of fear or danger. If you ſee a youth hopeful, encourage him by ſuch methods as agree with his inclination, and he will ſoon be a good proficient, in the ſchool and exerciſe of virtue. If he is wild, reclaim him by gentle uſage, and a ſevere ſweetneſs, before ſhame and puniſhment make him obdurate; and as often as you perceive him apt to decline, reduce him by repreſenting to him the conſequences of an ill life, and the benefit ariſing from a good one.

Alexander the Great gave evident ſymptoms in his youth of a magnanimous and unparallel'd maturity; for when no man durſt mount the fierce and unruly horſe Bucephalus, that was preſented to his father Philip, he beſtrid him and managed him with ſuch dexterity, that when he diſmounted, his father embraced him, and with tears trickling from his eyes, ſaid, 'Son, ſeek 'out a greater kingdom, for that which I ſhall 'leave thee will be too narrow to content ſo 'great a hero.' He had before obſerv'd the greatneſs of his ſon's mind; for when he was a boy at ſchool, and news was brought him of a great victory his father had gained: 'If, ſays he, 'fetching a deep ſigh, my father conquer all, 'what will be left for me to do?' And being told all his father gained was for him, 'I little 'value, ſaid he, a great and potent empire, if 'the

'means of gaining glory and renown be taken 'from me.' *Fulgoſ. Ex.*

Themiſtocles, in his juvenile years, gave ſuch preſages of a quick wit and a ſolid judgment, that his ſchoolmaſter obſerving it, was wont to ſay, 'My ſon, thou wilt not be indifferent, 'but either a great glory or a plague to thy 'country.' And he happily proved the former, though it was ſome time firſt. *Plut. Paral. in Themiſt.*

Theodoricus Meſchede, a learned phyſician in Germany, was bleſſed with a ſon of his own name, who at fifteen years of age, in learning and eloquence, excelled thoſe that had gained a reputation by it. He wrote to Trithemius, and other learned men of that age, many epiſtles on variety of ſubjects, in ſuch exquiſite Ciceronian eloquence, that for the accuracy of his wit, his dexterity and promptitude in writing, and ſmartneſs in diſputing, he was accounted the wonder of his age.

Titus Veſpaſian, in his younger years, was ſo cruel, covetous, riotous, unchaſte, and given to all manner of debauchery, that he was commonly called another Nero. But being elected emperor, he ſo changed his courſe of life, that he was celebrated for the contrary virtues. He would not ſuffer any of his former aſſociates ſo much as to come into his preſence. Queen Berenice, for whom he had ſometime a great affection, he ſent away from Rome. He made himſelf ſupreme pontiff, to keep his hands from being defiled with blood, and demean'd himſelf during his whole reign, with ſo much juſtice, integrity, clemency and innocence, that he was

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meritoriouſly ſtiled, from his coronation to his diſſolution, the joy and delight of mankind. *Suetonius.*

King Henry V. while prince, was extremely wild, and being corrupted with extravagant, leud and riotous companions, did many things to the grief of the king his father, and had almoſt forfeited the love of the ſubjects. But immediately after his coronation, he ſent for his former looſe aſſociates, who being in his preſence, and it may be in hopes of being made great men, he commanded every one of them, upon the peril of forfeiting their heads, never to appear in his preſence, or come within the verge of his court; but that they might lie under no temptation to diſhoneſty, by their neceſſity and poverty, he allowed them each a competency for their ſubſiſtence in a reputable courſe of life; and became himſelf an exemplary and victorious prince. *Hiſt. of England.*

Polemo was a youth of Athens, of that wretched debauchery, that he not only delighted in vice, but alſo in the very infamy of it. Returning once from a feaſt after ſun-riſe, and ſeeing the gate of Xenocrates the philoſopher open, full of wine, as he was, ſmeared with ointments, a garland on his head, and cloathed with a looſe and tranſparent garment, he enters the ſchool, at that time thronged with a number of learned men, not content with ſo uncivil an entrance, he alſo ſat down on purpoſe to affront his ſingular eloquence, and moſt prudent precepts with his drunken follies. His coming had occaſioned all that were preſent to be angry, only Xenocrates retaining the ſame gravity in his countenance,

and diſmiſſing his preſent theme, began to diſcourſe of modeſty and temperance, which he preſented ſo lively before him, that Polemo affected therewith, firſt laid aſide the crown from his head, ſoon after drew his arm within his cloak, changed that feſtival merriment that appeared in his face; and at laſt caſt off all his luxury. By that one oration the young man received ſo great a cure, that of a moſt licentious perſon he became one of the greateſt philoſophers of his time. *Val. Max.*

Philip, the laſt ſave one of the Macedonian kings, was a prince endued with all the perfections of body and mind. He was a comely perſon, of a ready eloquence, of a royal gravity and majeſty, of a great ſpirit, liberal-minded, and, in a word, a king of ſuch promiſing hopes in his youth, that Greece had ſcarcely ſeen the like; but almoſt in a moment, he was ſo changed for the worſe, that he became cruel, even to his own blood, poiſon'd the beſt men, beheaded ſome, baniſh'd others, degenerated into a very evil prince, and was hated and unfortunate. *Polyb. Hiſt.*

Herod king of Judea, in the firſt ſix years of his reign, was one of the beſt of princes, courteous, affable, mild and obliging, but afterward degenerated into downright barbarity. At one time he cauſed ſeventy ſenators of the royal blood to be put to death. He killed his beloved wife Mariamne, and three of his ſons. When he ſaw death approaching, he ſent for all the nobility from every part of Judea, cauſed them to be confined in the Cirque, on purpoſe to have them all murdred, not for any fault they had com-

committed, but becauſe at his death there ſhould be a real and univerſal mourning. *Lipſ. Monit.*

Nero emperor of Rome, at his firſt aſcending the throne, was a prince celebrated for his virtues, in which he continued five years; but afterwards poiſon'd his brother, compelled his tutor Seneca to bleed to death, ripp'd up the bowels of his mother, ſet Rome on fire, and abſtain'd from no kind of wickedneſs, till the world being weary of harbouring ſo vile a monſter, he became his own executioner. *Ibid.*

FINIS.